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Daily

Vol. 77 No. 38 The McGill Daily, Wed. Nov. 14, 1987



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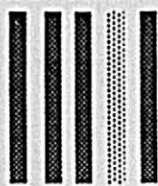
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Spot the Pattern

There is a pattern here. Call it assimilation, 'progress', or colonization, the process which is destroying indigenous peoples is genocide.

What is frightening in the pattern is the element that time plays in deciding whether a culture survives or not. The cultures described in this issue are at various stages in a chronology of destruction, from the Armenian genocide 70 years ago, to the Lubicon Lake Band today.

The United Nations is emphatic in its designation of indigenous peoples' rights. According to its recommendations, self-determination, land claims, and resource control are all incontestable rights of indigenous peoples. It places the burden of proving land rights on the later arrivals.

Unfortunately, economic control is already in the hands of the oppressors, so that legal recourse is ineffective. The laws with which these people are forced to deal are not their laws, and are even specifically designed to exclude them.

They have made every appeal through the 'systems' that they can make. It is for this reason that they are now appealing to the public.

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page 4—News: ANEEQ demo in Québec

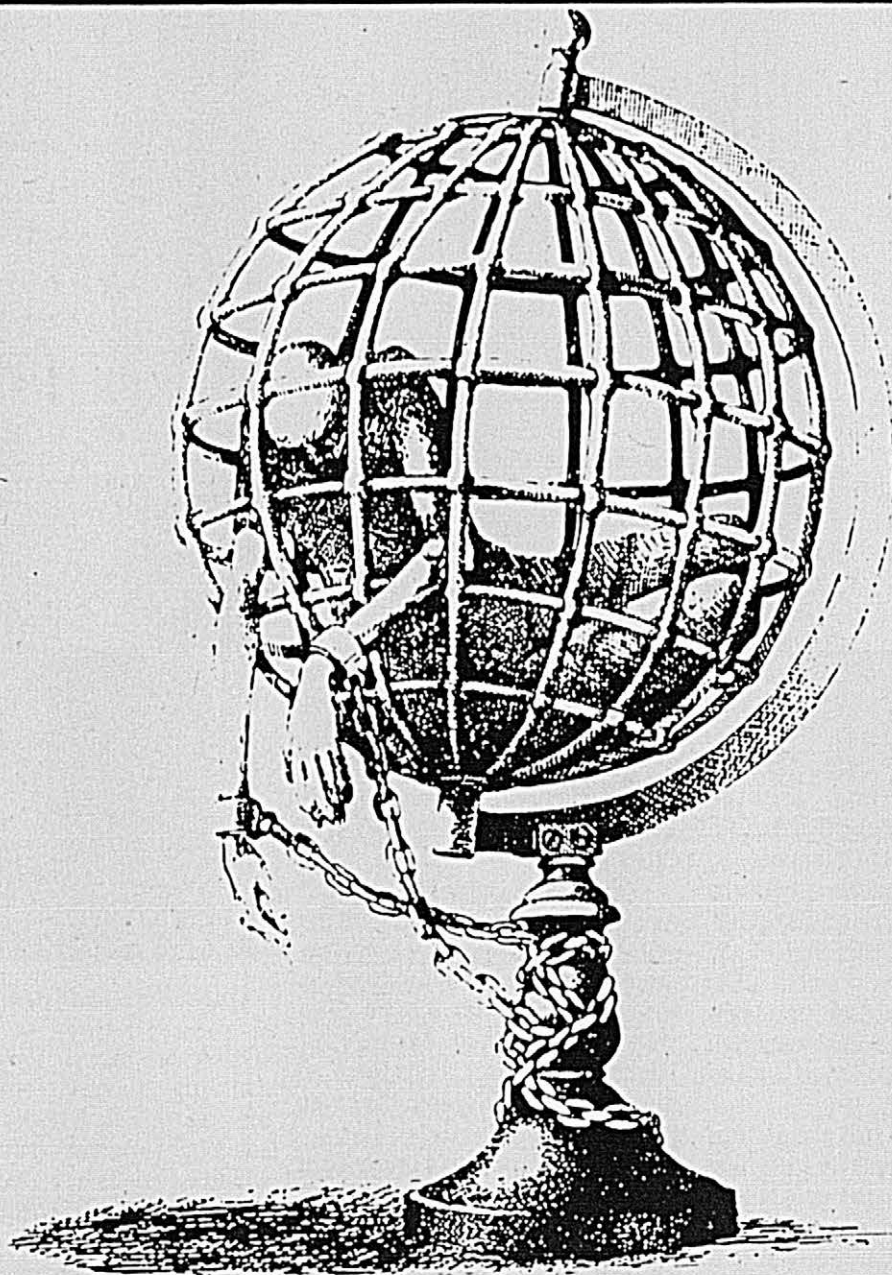
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page 13—the Miskito of Nicaragua

page 15—the Armenian genocide



Indigenous rights as defined by the UN

by Evelyn Legale

One United Nations body which has specifically addressed questions concerning indigenous peoples is the International Labour Organization which passed the Indigenous and Tribal Populations Convention (107) in 1957. Most important is Article 11 which states:

"The right of ownership, collective or individual, of the members of the populations concerned over the lands which these populations traditionally occupy shall be recognized."

Two other articles in the convention outline re-location and land ownership.

—The populations concerned shall not be removed without their free consent from their habitual territories except in accordance with national laws and regulations for reasons relating to national security, or in the interest of national economic development or of the health of the said populations.

When in such cases removal of these populations is necessary as an exceptional measure, they shall be provided with lands of quality at least equal to that of the lands previously occupied by them, suitable to provide for their present needs and future development... (Article 12)

—Procedures for the transmission of rights of ownership and use of land which are established by the customs of the populations concerned shall be respected, within the framework of national laws and regulations, in so far as they satisfy the needs of these populations and do not hinder their economic and social development.

Arrangements shall be made to prevent persons who are not members of the populations concerned from taking advantages of these customs or of lack of understanding of the laws on the part of the members of these populations to secure the ownership or use of the lands belonging to such members. (Article 13)

Another U.N. institution which has engaged itself quite extensively in the affairs of Native peoples is

the Commission on Human Rights and its Sub-commission on the Prevention of Discrimination and Protection of Minorities. The commission passed a resolution in March 1982 to establish a working group of indigenous populations, approved by the U.N. Economics and Social Council.

In 1984, this working group submitted the Cobo Report, the 'Study of the Problem of Discrimination against Indigenous Populations', to the Sub-commission. The report defines the extent of indigenous rights.

—it must be recognized that indigenous peoples have a natural and inalienable right to retain the territories they possess, to call for the return of land of which they have been deprived and to be free to decide as to their use and development

—millenary or immemorial possession and economic occupation should suffice to establish indigenous title to land...

—...Land occupied and controlled by indigenous should be presumed to be indigenous land. In case of

doubt or dispute the *onus probandi* (burden of proof) of the ownership of land should fall... on the non-indigenous populations who claim to have acquired a right to part of the land.

—All illegal acquisition of indigenous land should be null and void *ab initio* (from the beginning) and no rights should be vested in subsequent purchasers or acquirers of the land...

—...The resources of the subsoil of indigenous land also must be regarded as the exclusive property of indigenous communities. Where this is rendered impossible by the fact that the deposits in the subsoil are the preserve of the State, the State must... allow full participation by indigenous communities in respect of:

- i) the granting of exploration and exploitation licences;
- ii) the profits generated by such operations, and
- iii) procedures for determining damage caused and compensation payable.

—genuine guarantee should be provided and full effect given to the

right of indigenous populations to the land which they and their ancestors have worked since time immemorial and to the resources which such land contains, as well as to traditional forms of land tenure and resource exploitation

—recognition must be given to the right of all indigenous nations or peoples, as a minimum; to the return and control of sufficient and suitable land to enable them to live an economically viable existence in accordance with their own customs and traditions, and to develop fully at their own pace...

—All indigenous reserved areas should be immediately handed over to the respective indigenous groups —Public land which is sacred or of religious significance to the indigenous populations should be attributed to them in perpetuity.

—...No intermediary institution of any kind should be created or appointed to hold the lands of indigenous peoples on their behalf.

—Indigenous populations should be compensated for the loss of all... lands that have been or may be taken.

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Province wide student demo

by Mitu Sengupta

Over 2500 students from Québec universities and CEGEPs marched in protest of the provincial government's reform policies on loans and bursaries last Thursday in Québec City.

The demonstration, organized by ANEEQ (Association Nationale des Etudiants et Etudiantes du Québec), lasted for about two hours. Demonstrators marched along La Grande Allée and assembled in front of L'Assemblée Nationale, shouting "Solidarité."

Jean-Pierre Paquet, Secretary General of ANEEQ, said the demonstrators were from over 30 CEGEPs and five universities, including McGill and Concordia.

"We are very pleased with the success of our campaign," said J.C. Chayer, a former member of the ANEEQ executive council. "The demonstration had been in stages since June and we had expected trouble from the police as well as the participants."

"There were 28 strike mandates around the province and the fact that only 21 of them are ANEEQ members is very impressive," she said.

Information campaigns were also conducted across the province. They included the distribution of a newsletter, *L'Education pour tout*

le monde, which stated students' demands.

"Today's young people in Québec do not have access to a proper education," Paquet said. According to the newsletter, 79 per cent of the people in Québec get their secondary school diploma, 34 per cent get a collegiate diploma, and only 10 per cent obtain university diplomas. Most of the reasons behind this are purely financial.

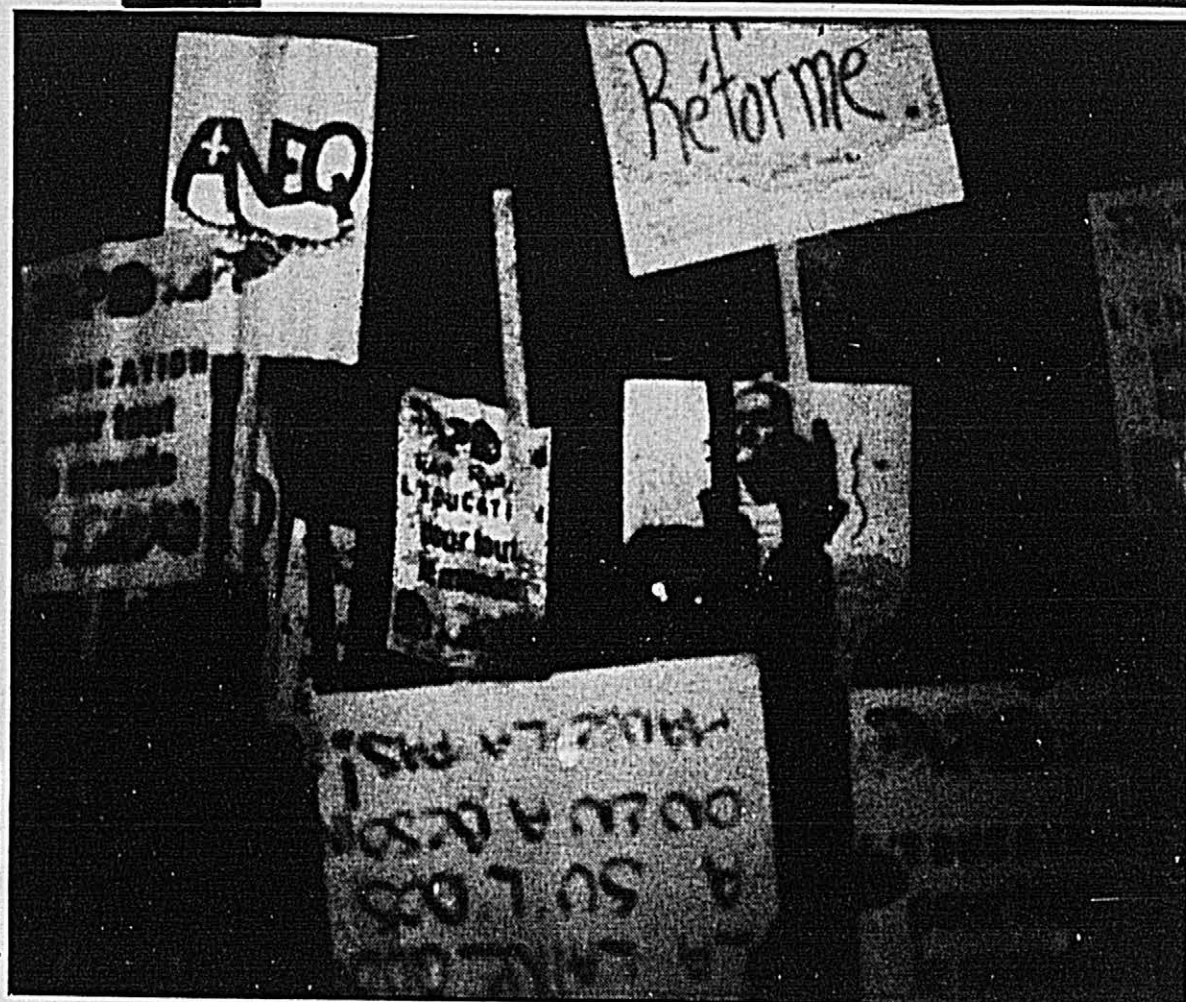
While the PLQ was campaigning in the provincial elections of 1985, it promised to add \$28 million to the loans and bursaries system. However, once in power, the government cut \$24 million of this money.

"Financial aid programmes made by the Québec government often force students into debt," said Chayer.

Chris Alexander, SSMU VP External Affairs, said one of the main student demands is to have a more direct role in the reform of the loans and bursaries system. The students also want Minister of Higher Education, Claude Ryan, to disclose his loans and bursaries policies.

"McGill University's presence at the day of action will prove to Ryan that all of Québec students are concerned about the issue," Alexander said.

"The attitude towards McGill's presence at the demonstration was very positive," Chayer said.



Daily Photo - Rick Cormier

Québec students demonstrate for financial aid reform in Québec City

"We are united, Francophones and Anglophones, from different regions, different levels of study, and from different educational institutions to demand our student rights," said Paquet in his speech to the demonstrators.

According to Alexander, about 85 McGill students showed up for the demonstration. "This was an unprecedented turnout for McGill, considering that a large number of its students are not from Québec," he said.

Amelia Kalant, a member of the

MGAPS (McGill Graduate Association of Political Science) disagreed. "The loans and bursaries issue affects most McGill students and the fact that we could hardly fill two buses for Québec City shows the general apathy of the student body," she said.

"It's important for people at McGill to realize that the provincial government is the main source of funding for McGill," said Eric Darier, External Information liaison for MGAPS.

According to Darier, "the demonstration is only the first step in a campaign to make McGill students aware of the dire financial situation of the university." He stressed that McGill should co-operate with ANEEQ more actively in the future.

"We hope to continue co-operating with ANEEQ in the future," Alexander said.

According to Alexander, SSMU will be putting together a complete set of proposals for the Québec government later this year.

Montréal gets local city halls

by Kristina Stockwood

In keeping with its promise to decentralize City Hall, the MCM has started to open local administration offices, called Access Montréal.

The first office opened in NDG earlier this month and there will ultimately be 13 branches, including one at City Hall, to serve the Downtown-South district. Each office serves a regional planning district.

"Their main objective is to decentralize City Hall and make all services of Montréal more accessible," said André Huneault, Assistant Director for Citizens' Relations Module, which is in charge of the project.

"Each office will be a unique centre where citizens, instead of going downtown, can obtain a planning or building permit, a dog license, or get information about any services dealing with the city," he said.

According to MCM councillor Sam Boskey, the estimated cost of each office is \$1 million per year, but Civic Party councillor Germain Prigent predicts that it will be twice as much. "It will cost \$2 million when you add the cost of two or three employees and setting up the bureau to the rental costs. For what it's worth, that's too much."

He also does not believe in the utility of the plan. "My impression is that it won't be much more useful

than City Hall. It will only complicate things more than necessary because each office will have to have all the equipment to give permits."

Prigent does not think City Hall needs to be decentralized. The Civic Party has always opposed proposals for a more open administration, such as the MCM's promise of neighbourhood councils, which was scrapped during its election bid.

But Huneault does not see Access Montréal as an alternative to neighbourhood councils, and says the plan could conceivably be revived in the future. "Access Montréal is not a replacement for the neighbourhood councils, but a step towards them," he said, "which means a decentralization of power, not services, which is what these mini City Halls are."

He said neighbourhood councils could be a reality "in the next two or three years because it's too complicated. We would have to change old city by-laws." As a city clerk, he said, "It's a political decision and that's not in my area."

There are already six offices open and the rest should open by the end of January, said Huneault, and they will be open all day from nine to five, Monday to Friday. Unlike City Hall, there will be no time off at lunch time either to ensure "uninterrupted service."

Redmen Football makes the finals

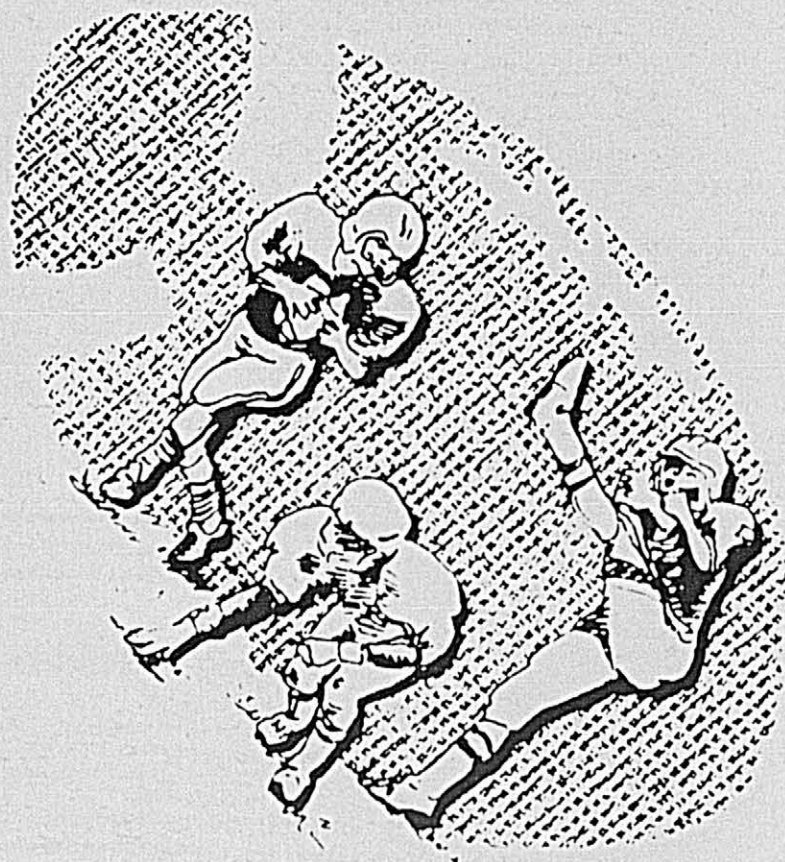
by Susie Petersiel

With a stunning last-second kick, Chuck Petitpas' field goal lifted the McGill Redmen 30-29 over the St. Mary's Huskies at Saturday's Atlantic Bowl.

Quarterback Bryan Fuller completed 13 of 21 passes for 143 yards to win his second QUAA Athlete of the Week award in three weeks. Runningback Michael Soles was also impressive, running for 137 yards, bringing to nine the consecutive number of games in which he has run for over 100 yards.

McGill is now headed for Saturday's Vanier Cup final against the UBC Thunderbirds, undefeated in Canada this season. This is the third time McGill has played in the national final, the only Québec team ever to make it this far.

The Redmen now sport a seven-game winning streak, and considering the fine performances the team has exhibited, an eighth win is deservedly theirs.



Mohawk school teaches SURVIVAL

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by Rick Georg

The quotation is from a 17th century treaty signed by the Mohawk nation. It speaks of the separate cultural identity of the Mohawk nation. The Kahnawake Survival School, located on the Kahnawake reserve outside Montréal, is dedicated to teaching through a Mohawk perspective to preserve this difference in a sea of foreign "beliefs and laws."

In September 1978, the new Survival School's classes were taught by unpaid volunteer teachers in rooms donated by individuals, clubs and businesses. Today, 165 students and 50 teachers have a 154 acre site with modern facilities including a library, an art studio, and an automotive and welding shop. The school teaches grades 7 to 11. This year is the first year of a grade 12 pilot programme.

In 1976 the Quebec National Assembly passed Bill 101, The Charter of the French Language.

According to Bill 101, Native children attending schools off their own settlements are regarded as immigrants to North America. They must apply for a license to receive an education in the English language.

The Mohawk people saw this as a violation of the Two Wampum Treaty that guaranteed their rights to control their own education.

As a result, in 1978 the Mohawk people of Kahnawake, just South of Montréal, started the Kahnawake Survival School to protect and strengthen Mohawk culture.

"It was a re-awakening that we had better do something before we lose it," said Frances Rice, Office Manager of Survival School.

"We realized our language was going, just older people had it. I never knew anything about my background because it was never

taught to me," she said.

The Survival School is funded by the Department of Indian Affairs in Ottawa. The school has not accepted any money from the Québec Government for fear of sacrificing

their independence.

"We learn what we want to learn and that we want to keep," said Rice.

Daily classes include the Mohawk language, Social Studies, painting, beadwork, carving and music. Students can choose technical courses such as Automotives, Carpentry, Home Economics and Computer Programming.

"We study our culture, our history, our government through our eyes, our experience. We don't start our history in the 14th century,"

said Alex McComber, Principal of the Survival School.

"We want the children to learn about themselves, to learn how to be a good Mohawk person," said Rice.

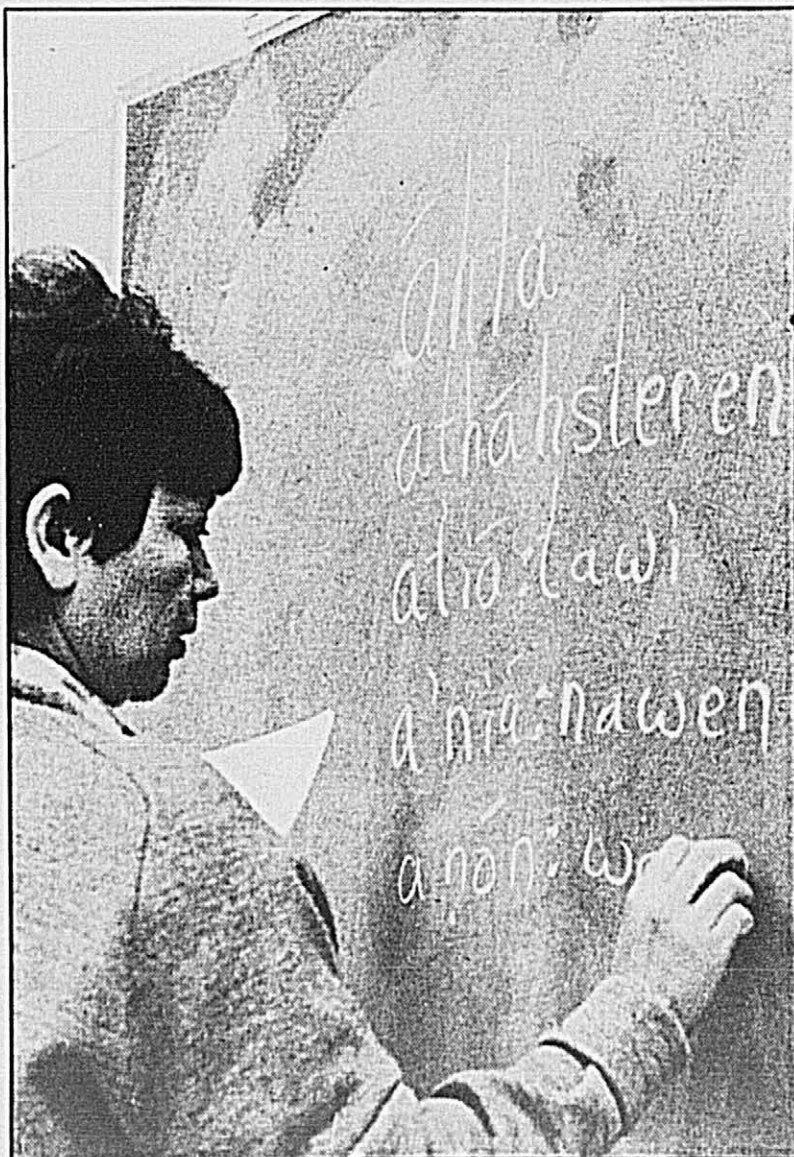
"What is in most books is very inaccurate. We are developing our own curriculum here at the school to help students understand their heritage and to adapt to the outside world as well as here," she said.

The Survival School has a broad Physical Education programme

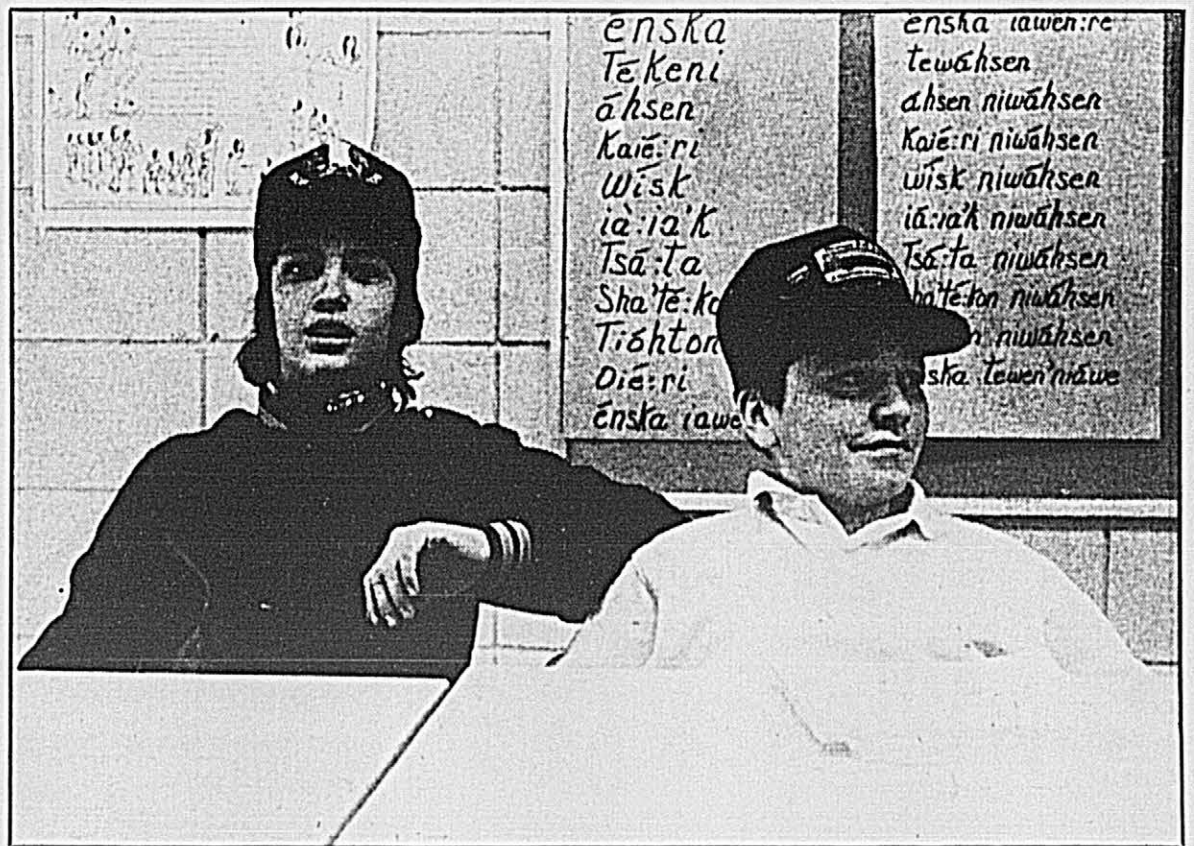
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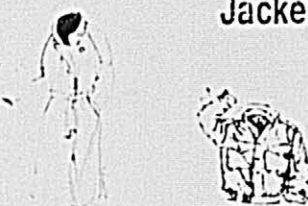
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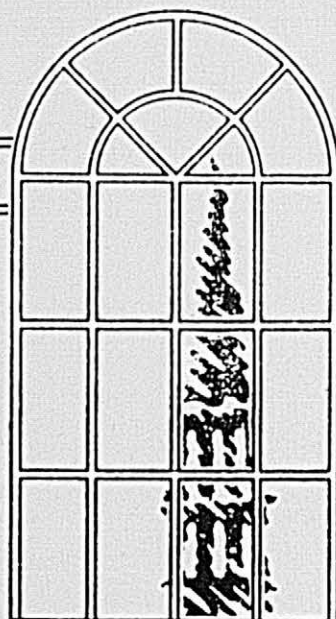
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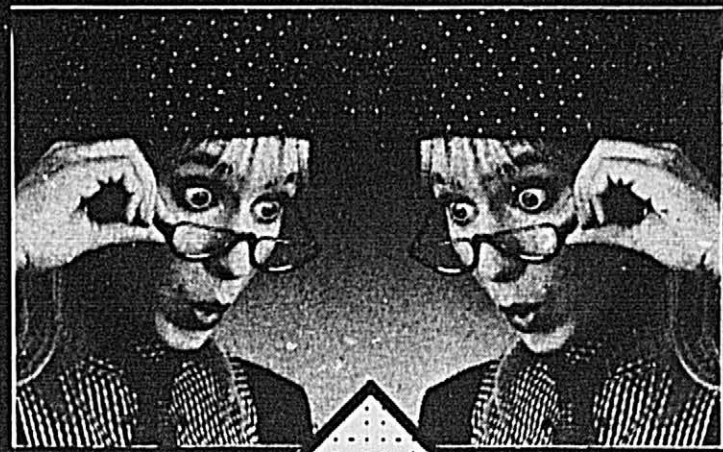


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Middle East

Umm El Fahm

A city on wheels

by Ari Fainchtein

A small sign reading simply "Umm El Fahm" a few hundred metres from the winding dirt road provides the outsider with the sole marker of this Palestinian city in the Galilee.

Once inside Umm Fahm, the visitor is immediately struck by the strong smell of urine.

"We are the only town here that likes the hot weather," said a middle-aged public servant, referring to the fact that the city of 25,000 has no sewage system. The only time the streets are dry is in the hot season. The centre of the town, consists of five or six restaurants where people sit and drink coffee while watching Egyptian movies.

But while Umm El Fahm lacks essential services, VCRs can be found in almost every restaurant in town.

"This place is full of contrasts," said Umm El Fahm mayor Muhammed Hashemi, mayor of one of the three official Israeli cities with Arab governments (the others being Nazareth and Sfar Ham).

In Umm El Fahm modern technology coexists with squalid living conditions. A door separates Umm El Fahm's computing center from the open sewers which run through the dirt streets. Most Palestinians blame the Israeli bureaucracy.

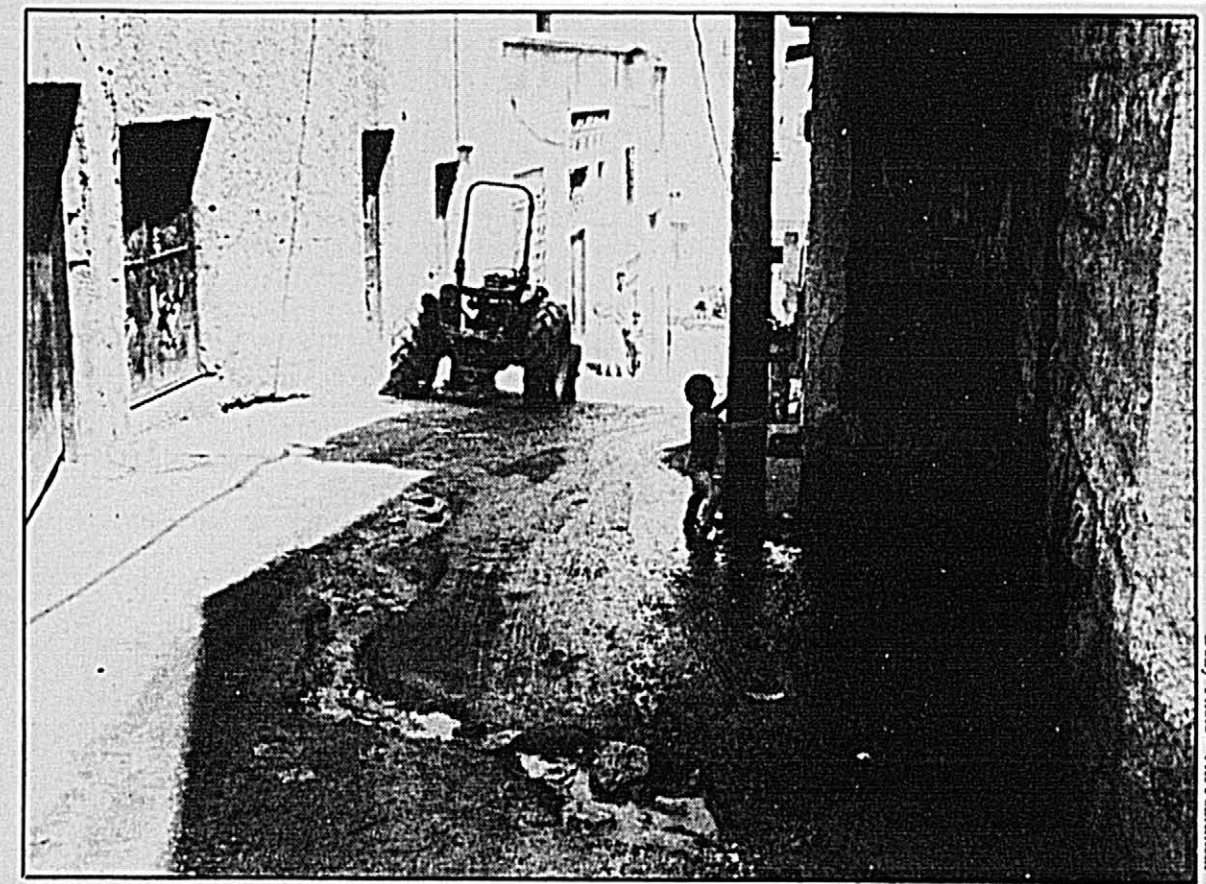
"The last master plan for Umm El

Fahm was made in 1966," said the mayor's secretary. Since Umm El Fahm has no urban plan, the government does not give the municipality construction permits.

"We make a plan. We give it to the authorities. They give it back. Correct this. Correct that. And so it goes for years without being approved," explained Mayor Hashemi. "In the end, they approve five per cent of what we asked." When asked how long it took for that five per cent to be passed, Hashemi replied: "Two years. But if we accept this plan, it would mean that 50 houses would have to be destroyed." Add this to the fact that the municipality is not allowed to accept money from Arab countries and the situation becomes critical.

Umm El Fahm has managed to obtain some outside help. Finland and Switzerland have recently sent funds to buy an ambulance and a fire engine. The fire engine is particularly welcomed, according to one shopkeeper. Previously the town was dependent on the fire department in Hedera, a half hour away.

Another problem is the lack of local industry, which forces the Palestinians to commute to Israeli cities. Hashemi blames government policy for the city's industrial underdevelopment. "Every kibbutz has industry today, but as a result of



Daily Photo - Ari Fainchtein

Even though Umm El Fahm is an official Israeli municipality, it has no sewage system. The streets are only dry during the hot season.

government policy, at least 8000 workers leave Umm El Fahm every day at 4 a.m. to work in Jewish places, and come back in the evening. Often we call this city a kind of big hotel on wheels." He accused the government of deliberate discrimination. "We get a quarter of what an equivalent Jewish city gets," he said, referring to funds for standard municipal services such as garbage disposal. The budget for new projects or for new services is only ten per cent that of an equivalent Jewish city.

Mayor Hashemi is frustrated. "More than a year ago, when Shimon Peres was prime minister, he told me he knew we had been discriminated against for 39 years and

that it was time to close the gap... But of course, nothing has been done."

Walking the dusty roads, women wear the traditional Muslim dress, covering their wrists and ankles. Umm El Fahm's 26 mosques testify to a rise in Islamic fundamentalism. As a Montréalais visiting her relatives in Umm El Fahm remarked, "There has been a great change. I can't even recognize this place anymore from the last time I was here three years ago."

Mayor Hashemi attributed the fundamentalist wave to harsh conditions. The people, he said, are "pushed toward mysterious solutions, proposing that what you can't get in life you may get on Day of Reckoning."

Hardship touches the lives of all residents. Some children have to study in rooms "which are rented from private houses," said the mayor, because there is not enough room to satisfy the growing demand.

All these conditions seriously affect the general level of health of the population. Since intermarriage is common in Muslim societies, hereditary diseases like Thalassemia (a form of anemia) and Diabetes are endemic. But by far, the most critical are the so-called 'environmental diseases'—infections of the skin, respiratory and gastrointestinal systems. "It's very hard to even think about preventive medicine when the streets are petri dishes where bacteria grows," complained the head nurse of the local public health clinic.

Since there are no green spaces, children play in the streets. Overcrowding is pandemic. "Because people grow up, get married, have children, they have to build new houses," said Hashemi. But new houses are rarely built, forcing most young couples to live with their parents. It is common to find more than ten people in one house. Overcrowding and poor ventilation are the perfect environment for respiratory illness. Treatment is especially difficult because the patient returns to this environment.

The health clinic is a modern building, but it is understaffed. "We have only one gynecologist, and she only comes here twice a week," said the head nurse. "People have to go to Hedera if they need to see a specialist."

In addition to social problems, the residents of Umm El Fahm must deal with the political problem of being non-Jews in a Jewish state. There have been confrontations between the residents of Umm El Fahm and the army. Last June, 100 police and soldiers came to destroy the road between El Arian and Ein Schele, two villages close to Umm El Fahm. With only 90 residents, El Arian had managed to raise \$53,000 to pave the dirt road they have been using for more than 100 years.

The Jewish National Fund claimed that the land belonged to it, and no permit had been issued to build the road. When a group of women and children tried to stop the demolition, ten were hospitalized, including two pregnant women. "The question is if the government of Israel looks at us as citizens of the state of Israel?" said Hashemi. "It seems that the government directs its attention to only one part of the population, the Jews."

In August 1984, over 5000 Jews and Arabs demonstrated against the visit of Meir Kahane, the leader of the right wing Kach party and a member of the Israeli Knesset. Kahane came to Umm El Fahm to tell the Palestinians to leave the country voluntarily or risk being expelled by force.

Hashemi added that despite the Kahanes in Israel, there are a lot of Jews who are sympathetic to the situation of the Palestinians in the Galilee. He expressed optimism that the Arabs in Israel will one day be recognized as full Israeli citizens.

Given the trend toward fundamentalism among both Palestinians and Jews, the mayor's hopes may be a little too optimistic. But as Hashemi noted, "We have been waiting for 40 years. What is the difference between 45 or 50?"

Australia

Living down under

by Shirley Kaplan

Australian aboriginal culture is more than 40,000 years old. Aboriginal ancestors came across the seas separating southeast Asia from Australia on fleets of eastern Indonesian praus. They visited the shallow tropical coastal waters annually to fish for trepang, an Aboriginal dietary staple.

Sailing with the monsoonal winds towards the Gulf of Carpentaria and Kimberley, they camped in the bays and on islands, while they harvested and processed trepang.

Communities in Cape York, Torres Strait and Papua influenced their language, mythology, ritual, and art, and the variety of their migratory experiences led to diverse cultures among the Aboriginal communities.

Traditional Aboriginal society was organized around small social units, families and clans, which coalesced on occasions when seasonal conditions permitted or when kinship obligations required. Hundreds of people congregated for ceremonial activities such as initia-

tion rituals and for reciprocal gifts or marriage exchanges. In the 18th century, about 600 tribes spoke an even greater number of languages and dialects.

The role of the artist and songster was enshrined in the society as an integral part of spiritual well-being and the ordering of ceremonial life. Art, music, song and dance were integrated in both sacred and daily routine, particularly at critical periods in life such as puberty, marriage, old age and death.

When British convicts and troops disembarked at Sydney in 1788, there were over 300,000 Aborigines. Australia was a continent of lush rain forest jungle and its immense temperate eucalyptus forests were among the world's tallest. The Murray-Darling river system stretched more than half the length of the Nile, and supported a wealth of food resources. Over 20,000 km of coastline provided a hunter-gatherer's paradise.

But the introduction of new animal species, particularly cattle, buffalo, pig and rabbit, together with blackberries and other plants,

has transformed to wasteland entire regions once used for hunting and gathering.

Today in Australia, the Native people face many problems. Land rights, education, health and assimilation are important issues. The Native people are most concerned with self-determination. The Aborigines face problems of mineral exploitation on Native land.

Legislation, laws and statistics tell us only a part of the Australian story. The Aboriginal population went from 300,000 in 1788 to 70,000 in 1940. In 1976, it was 170,000. Native life expectancy is 54 years (compared to 74 years among Whites).

Infant mortality is three times as high as non-Natives. An Aborigine is four times more likely than a White person to be sent to prison. The Sydney-based Committee to Defend Black Rights (Aboriginal rights) is examining and reporting on Black deaths in custody.

Because statistics tell only part of the story, Roelene and Kim wrote down their understanding of the situation:

continued on page 15

In the hills of Bangladesh

by Guy Thompson
and Tangnosi Seth

Droughts, famines, floods and ferry sinkings—Bangladesh from a 'typical' Canadian perspective.

It appears to Western eyes that this government is ineffective and unable to manage the serious problems confronting it. This often generates sympathy and financial support.

The grim reality is that the Bangladeshi government is a repressive state, very effective in stifling both political dissent and in persecuting its aboriginal population. These people live in an area known as the Chittagong Hill Tracts (CHT), the 5,093 square miles that borders Burma and north-eastern India.

Approximately 600 000 people inhabit the area, belonging to in-

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The Chakmas live on some of the most fertile land in Bangladesh. A military officer summed up the government's policy saying, "We want the land, not the people."

Since 1976, successive governments tried to alter the demographic character of the districts through systematic relocation of Muslim Bengalis, who form the majority of the Bangladeshi population, into the CHT.

The proportion of the CHT's population made up of aboriginal people declined from 98 per cent in 1947 to 59 per cent in 1981, while that of the settlers rose from two per cent to 40 per cent.

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ment has used the army to implement its resettlement policy and to "contain" any opposition to it. Amnesty International and Survival International have documented the results of this policy.

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Dolores Chew, a member of Montréal's Bangladesh Indigenous Peoples Support Committee, said that Bangladesh is the second largest recipient of Canadian aid, after Indonesia. "There is no doubt that while some of the aid is going to worthwhile causes, a lot of it is being used by the army against the indigenous people," she said.

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The tribal population recruited

... survival school

continued from page 5

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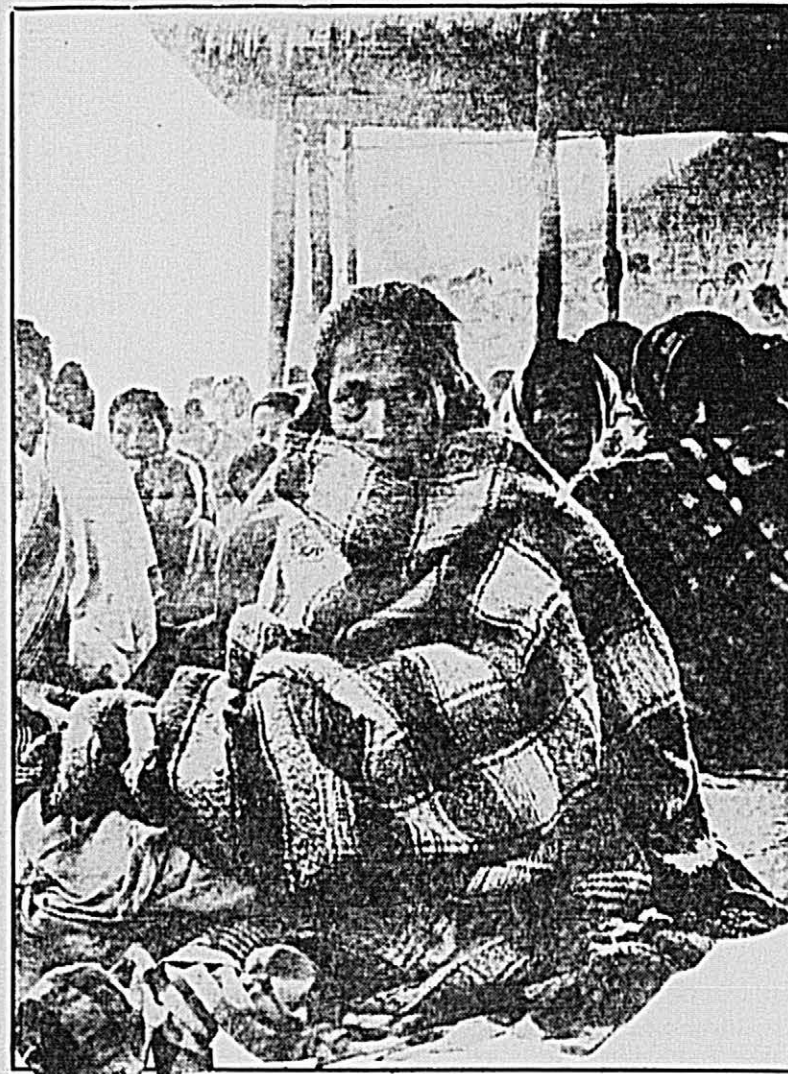
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Uprooted Chakma Indians

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continued on page 9

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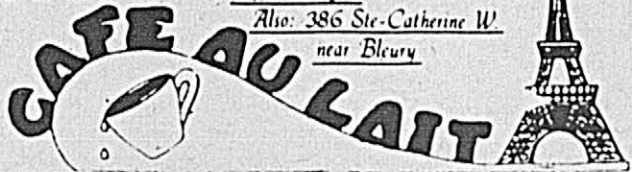
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Senator [professional]

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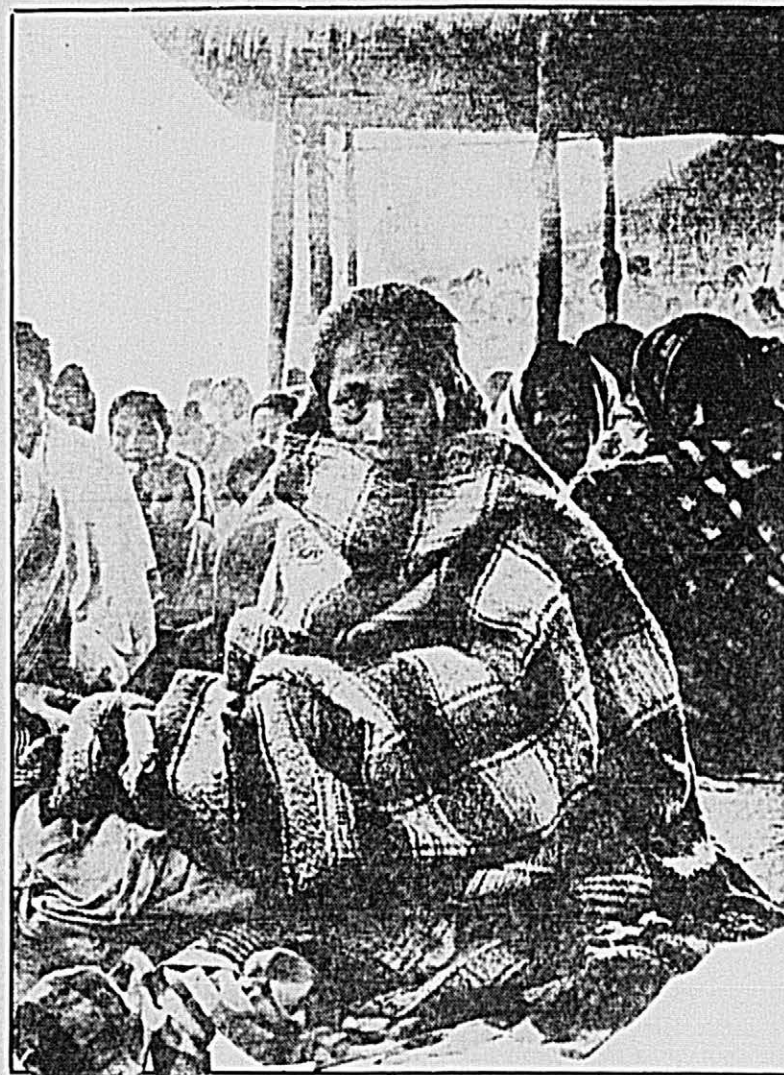
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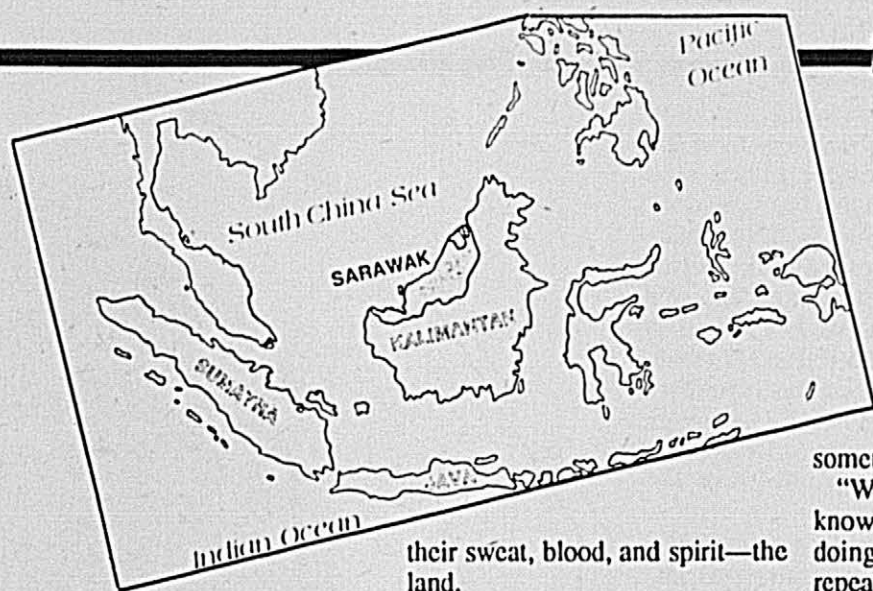
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Germain Labonté
Chief Returning Officer

Bulldozing Malaysian Native land rights



by Carolyn May

Against heavily-armed soldiers and police, blazing midday sun and cold nights, thousands of men, women—some with babies at their breast—the elderly and children form human barricades meant to bring to a halt the many-ton trucks of the logging companies on the island of Borneo, in the Malaysian state of Sarawak.

Light, make-shift wooden barricades are built behind them, but it is the strength of the conviction of the human wall that has paralyzed the logging industry of these districts. No logs out, no food in—they have stopped all vehicles from passing through their land to or from the controversial logging districts.

The many indigenous groups of this tropical land have risen up against those who would destroy their way of life and that which is

their sweat, blood, and spirit—the land.

The barricades are on their own land. But that means nothing to the companies that had built logging roads across the land to connect the logging areas to the river. Seven years ago, they began bulldozing forest, farmland and burial grounds, and even molesting the Native women. Yet they cannot even turn to the law for protection, for under the law these Native peoples have no rights.

As of June 1987, there were at least twelve blockade sites involving thousands of people from three of the local indigenous groups: the Penan, the Kelabit, and the Kayan. In the words of one of the Natives, "Our forests are mowed down, the hills are levelled, the sacred graves of our ancestors have been desecrated, our waters and streams are contaminated, our plant life is destroyed, and the forest animals are killed or have run away."

"What else can we do now but to make our protests heard, so that

something can be done to help us?"

"We want the outside people to know our plight, and why we are doing this," many natives would repeatedly say. "We want the outside world to understand."

The stream running below one of the blockades is clogged with debris and silt from logging activities. As little as one year ago, crystal clear waters flowed through dense forest where the Penan would hunt and gather for their subsistence. The hills are now gone, levelled by bulldozers, the land now rocky and bare.

The blockade action comes after concerted efforts to stop the logging through legal methods including appeals to the companies themselves and the authorities, and a police report.

A company foreperson has attempted to bulldoze one of the barricades and there has been much police persuasion to get them to leave. Company officials, para military, and police come armed with machine guns in land cruisers to 'negotiate' with the native groups. The native groups respond



Penen getting up a barricade in Sarawak

by saying that it is not they who are committing any offence. It is the logging company that has trespassed on their land.

Malaysia's tropical forests are being destroyed for the sake of the logging industry at a rate among the fastest in the world. Each minute that ticks by represents three acres of forest logged—188 acres per hour. In Sarawak, by the end of 1984, sixty percent of the remaining forest had been licensed out under logging concessions.

Millions of acres of land have ended up in the hands of politicians as patronage payments, 'political favours', and will inevitably fall to the timber trade. Yet the native groups' calls for communal land are systematically rejected.

These native groups are calling for the logging to stop as a first step in the restoration of their rights to land and life, rights which must respect *adat*, native law incorporating the economic, political, spiritual, and social realms of life through their customs, rules, and a community-wide practice of rights and obligations. This includes the right of cultivation to all members of the community. They are calling not for the integration of *adat* into municipal law but for the according of constitutional protection of native law and rights.

Adat had for thousands of years been the law of the region. But in 1841, Sarawak fell to the rule of an English adventurer. This lasted for a hundred and five years, until 1946 when Sarawak became a British colony. In 1963, several British territories of the region joined in their independence to form the Federation of Malaysia, of which Sarawak is now a state.

Due to the difference between Native customary law and the Western judicial process, decisions of native courts on land rights are not recognized in Malaysian law, and in fact Native customary law has little or no place in the Land Code.

Instead, the government of Sarawak has divided up the state according to land tenure categories, curtailing the native groups' right to land by creating boundaries that

define their access to the land. Under 'Mixed Zone Land', anyone may hold title. 'Reserved Land' is State Land for parks and other protected land areas. Title to 'Interior Area Land' can only be obtained by Natives through permission of the State. 'Native Area Land' is land held by natives under individual title, which leaves 'Native Customary Right Land' as the sole division really for Native groups to live in their traditional community approach to a communal land.

Each minute that ticks by represents three acres of forest logged—188 acres per hour.

But there's a catch, a large one actually. Native Customary Land can be extinguished at the whim of the Minister (Sarawak), such as by transferring it to another category.

According to the 1958 Land Code,

"... the Minister can simply declare by order in the Gazette that such Native Communal Reserve will cease to be one and the government is free to dispose of the land. Although in degazetting a Native Communal Reserve, the Minister must be satisfied that it will not cause 'injustice or oppression', there is nothing in the provision that allows for an appeal to the courts against his decision."

In 1974, the law was amended, allowing Native Customary Land to be granted to individual Natives in the form of full private ownership. The private accumulation results in landlessness as other Natives lose their rights to the formerly communal land. At the same time, non-natives become eligible to own Native Customary Land.

Now that even Native Customary Land is up for grabs, the natives of Sarawak have no guarantee that any of their land can be theirs. This time, the blockaders have put their lives on the line because they have nothing left to lose.

"*Avek matai ame' maneu mapat* - Until we die, we will block this road."

... hills of Bangladesh

continued from page 8

The indigenous people have opposed these reforms and the incorporation of the CHT into Pakistan (and subsequently Bangladesh). They demanded recognition as a 'Native State', or the right to form a confederation with parts of north-east India which also had a majority tribal population. This would have allowed the aboriginal peoples to maintain control of their own affairs.

But this was not to be. The government's attitude reflected a fundamental hostility towards the tribal people. The administrative changes are small measures when contrasted with the systematic persecution of the indigenous population of the CHT, which can only be described as genocide.

A Survival International Pamphlet records that during the 1971 war for the independence of Bangladesh, 50 000 Muslim Bengalis from the neighbouring districts moved into the tribal farmlands with the help of the Pakistani army. After independence, the settlers refused to leave.

These illegal settlers (with the support of the army) attacked the tribal people, burned their homes, raped women and destroyed their Buddhist temples. The government did not act to end this illegal occupation or to compensate the displaced people.

According to Survival International, the Bangladeshi army

committed some of the worst atrocities in the summer of 1981. In one incident, 500 people died. Later, thousands of unarmed tribals from 35 villages including Telafang, Ashalong, Gurangapara and Tabalchari, were murdered.

In all, about 10,000 tribals were killed in the widespread military massacres of June 26 and September 19, 1981. A further 18,000 aboriginals fled to India, becoming refugees.

The Bangladeshi government has consistently denied requests from humanitarian organisations to repatriate these refugees and has refused to acknowledge that there are serious problems in the CHT. Humanitarian aid groups

and journalists have been repeatedly prevented from entering the region.

"Our intention is to raise the issue with our government and see if some pressure can be brought to recognize that serious human rights abuses are being propped up by Canadian aid, as well as to publicize the issue and raise funds for them," said Chew.

For more information, or if you would like to be involved, please get in touch with the "Bangladesh Indigenous People's Support Committee" c/o The Southern Africa Committee at the Student Society Front Desk., 3480 McTavish, or phone 398-6815.



Chakma Indians

The Canadian government has not always known much about Northern Alberta. In the 1920s, they were quite surprised to find the Lubicon Cree hunting, fishing and trapping in a 25,000 square kilometre region north of Peace River. Having omitted the Lubicon from the treaties signed at the turn of the century, the government promised them an agreement. The Lubicon are still waiting.

But their patience has long been wearing thin. Disregarding Native land claims, more than a dozen oil companies have been indiscriminately drilling on Lubicon territory. In the past six years they have destroyed the band's lifestyle and economy—with the consent of the Canadian and Alberta governments.

by Elizabeth Pasternak

For Bernard Ominayak, chief of the Lubicon Cree, the issue is quite obvious. "It is genocide. I looked up the definition of 'genocide' and it spells it out very clearly."

The Canadian criminal code defines genocide as "killing members of an identifiable group or deliberately inflicting on the group conditions of life calculated to bring about its physical destruction."

"Government policy since day one has been to deny any self-reliance among Indians in order to get the land, the resources, to re-educate the children so they don't have to hunt, so they can be taught to consume and work 9 to 5, speak English, go to church, watch t.v.—a total cultural absorption," said Brian Wright-McLeod, national office coordinator for Canadian Alliance in Solidarity with Native People's (CASNP) in Toronto.

In the last six years, oil drilling in the area has increased at an alarming rate. The companies have built roads, bulldozed the band's traplines and driven away the animals. The moose, on which the 457 Lubicon Cree depend, have all but disappeared.

In 1984, there were two fires in the region, one caused by an oil company, the other by lightning. "The provincial

forestry officials refused to allow the fire to be put out. 200 square miles of traditional land were destroyed and the bottom fell out of the traditional economy," said Fred Lennarson, advisor for the band since 1974.

The Alberta government defended their actions by saying firefighters should concentrate their efforts on more densely populated areas.

With vegetation destroyed and animals gone, the band has been forced to

"T.B is a pre-industrial disease, related to resistance," said Lennarson. The disease, which on average affects one in 150,000 Albertans, has been diagnosed in one in three Lubicons. 251 Lubicon Cree are being checked a second time and another 20 to 30 cases are expected.

In 1979, the trappers had an average annual income of \$5 000 and just under 10% of the population was on welfare. Now the average annual income for the trappers has dropped to under \$400 and 95 per cent of the population is on welfare.

"When a man can't provide for his family because there is nothing to hunt," says Lennarson, "He sits at home and stares at the wall, depressed and disgraced."

"His wife is angry because the man she married is not a good provider... The kids see their fathers staring at the wall and their mothers yelling at their fathers and the role models are shot to hell."

In one family, a woman left her husband, taking the children with her and went on welfare. Her husband shot himself — it was the first suicide in the Lubicon people's history.

The communication between generations relies on an oral tradition that has broken down. "We're dependent on the old people, they're resource people," said Ominayak. "But because the envi-

I think of what would have happened if they had just come in with guns and finished us off.

Now it's a slow death with the same result.

change its diet to processed foods, deficient in protein. Because of this, the Lubicon are, on average, twenty pounds underweight.

As a result, an epidemic of tuberculosis has broken out in the community. 41 active cases have been diagnosed and 107 of the band members are being treated with preventative medicine which is toxic to the liver.

ronment has been destroyed the tradition that could be transferred to the young people is no longer viable." Unable to solve the band's problems, many elders have lost their status and the young people have turned to welfare and alcohol.

"On the one hand," said Ominayak, "I think of what would have happened if they had come in with guns and just finished us off — the way it is now it's a long slow death with the same result...The bottom line is we don't have a future until we achieve a land base."

For the Lubicon, the land base is their only means for survival. For the Alberta government, which collects huge royalties from the oil and gas production, the land is a source of power and wealth.

Technically the provincial government does not play a role in negotiation. "The negotiations are really between two sovereign nations — the government of Canada and the Lubicon Cree," said Wright-McLeod.

Denial of Land Rights

Yet, time has shown that the federal

government has not kept its promises to the Lubicon Lake band.

In 1939, the department of Indian Affairs offered them a 25 square mile reserve with mineral rights near Lubicon Lake. But the land survey was never conducted and the band was left without a reserve.

In the 1950s when oil companies showed interest in the area, the Alberta government demanded that Ottawa determine the status of the Lubicon Lake area. When Ottawa did not respond, the Alberta government unilaterally and illegally claimed the area as provincial Crown land.

When oil exploration of the lake area dramatically increased in the 1970s, the Lubicon people filed a notice with the provincial government to suspend development.

"The provincial government wouldn't accept the caveat," Lennarson said, "so the band took the provincial government to court and the government asked for a postponement. During this time, the province rewrote the law and made it retroactive."

Under the new law, the band's caveat had no legal basis. "If the caveat had

been accepted, "

"the millions of dollars

companies have gained now be questionable."

In 1982 with no success, the band filed a suit against the government.

The Lubicon claim as well as exclusive natural resources based on their aboriginal title. They also proposed \$7 million in royalties and revenue sharing.

In addition, the band requested a junction to halt the oil and gas companies' progress, to prevent further development. The Alberta court rejected the junction.

"As the Alberta court said, there is no way of halting the oil companies, and an injunction against the oil companies, the lawyer for Lubicon said, 'You can't sue the

The logic behind the lawsuit is quite simple, according to the lawyer. "You can't sue the



Montréal

Students mobilize for Lubicon

by Stephanie Lachowicz

Student organisations across campus have joined the McGill Anthropology Department in condemning the McCord Museum's decision to participate in the *Spirit Sings* exhibit.

The 'Development Through Peace Group' has formed an Intergroup Liaison Team to support the Lubicon Cree's boycott of the exhibit. They represent over twenty-five McGill clubs and special interest groups.

The team will send letters to Alberta MPs and Prime Minister Brian Mulroney protesting Shell Oil's depletion of Lubicon land.

"We want to let the government know that we are aware of this issue," said Joann Wu, a Development Through Peace member.

"We also hope to organize a demonstration at or near McGill when the Olympic torch comes through Montréal," said Killian Holland, the founder of Development through Peace.

"We're not making an isolated effort. Rather, we're making a concerted effort to support the Lubicon people in their boycott of the *Spirit Sings* exhibit," said Holland.

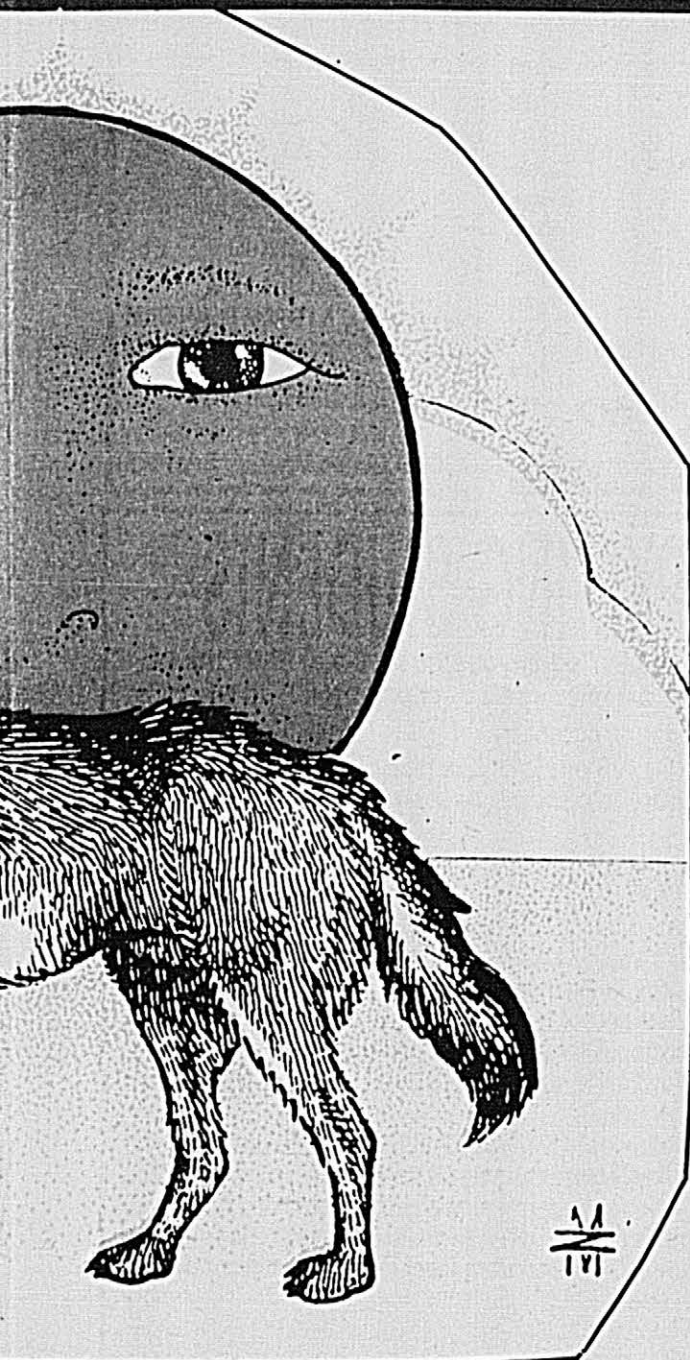
As well, the Students' Society of McGill University (SSMU) intends to promote awareness of Native issues. An Ad-Hoc Committee on Native Affairs has been formed to investigate the status of Native education.

The Committee will study Native education issues at McGill and in the larger community. "The Committee will look into problems of Native education. It will encourage the government to increase funds for Native Education," said Mark Cameron, Arts Representative to Council.

The Committee originally formed to organize a protest demonstration against McCord Museum.

"Since McCord Museum is going ahead with participation in the exhibit, the SSMU Committee will now look into further actions McGill students can and should be doing," said Cameron.

Two minutes
night for the



continued Lennarson, "The oil companies are merely agents of the government and so they are covered by crown immunity."

"The damages to the Lubicon are not irreparable, says the court—if they win the case they will have enough money to compensate the damages done to the land," he added.

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finally, if the band lost, it couldn't compensate the oil company and government for their losses."

O'Reilly has been active in native law for 22 years, and was the main lawyer for the Cree Indians in the James Bay case of the 1970s.

"The success rate in court has been slim. This case puts the Canadian justice system on trial because Natives do not get a fair shake in the Canadian system," he said.

Government attempts to divide the band

Treaty 8, which includes Lubicon territory, was signed in 1899 by other bands but not by the Lubicon themselves. Because of their geographic isolation, the Lubicon were never consulted. The exploration of northern Alberta proved too inconvenient for treaty party officials at the time.

According to O'Reilly, "The Lubicon are in the same position as in 1899 — they still have aboriginal rights. Unless they agree by treaty, their rights haven't been settled." But, he added, "According to the Alberta and Canadian governments they have no rights — they are squatters in Canada."

In July 1986, the Federal government offered the band 40 square miles. The settlement was valid only for registered Lubicon Cree. The other half of the population would have to go to court to get land.

These 'non-status' Indians were removed from the official registration list by the federal government during the 1940s and 1950s as a way to undermine the band's existence.

"They were adding our names to other bands as a way of decreasing our population," said Ominayak.

The proposal was rejected by the band because it literally divided the community, and in some cases, would have separated individual families.

The band's population is imperative to the settlement, as it determines the size of the reserve. In the 1939 proposal, 128 acres were allocated to each of the 127 members, totalling 25 square miles. The population of the Lubicon has now grown to over 450, and based on the federal formula, they are eligible to claim 90 square miles.

In December 1986, the Alberta Native Affairs Minister, Milt Pahl offered to give the band 25 square miles outright. "The condition was that they cool the publicity while Peter Lougheed was stepping down as premier," explained Lennarson.

"So after they bronzed Lougheed, the Alberta government said they'd give the 25 square miles only if the band would drop all its charges against the province and accept it as a final settlement," he said.

The proposal was rejected by the band, as well as federal Indian Affairs Minister, David Crombie. In 1985, Crombie appointed E. Davie Fulton, former Con-

servative Justice Minister and former British Columbia Supreme Court justice, to make an inquiry into the Lubicon issue.

After a year and a half of studying the case and spending time with the band, Fulton came forward with his report which supported many of the band's claims.

But the government was not pleased by the Fulton Discussion Paper and did not release it to the public. "Fulton was kicked out for his report," said O'Reilly, "And they don't want to re-involve him."

The band sees some drawbacks in the report, but they still feel that if any negotiations are going to take place then they would like to see Fulton play a significant role.

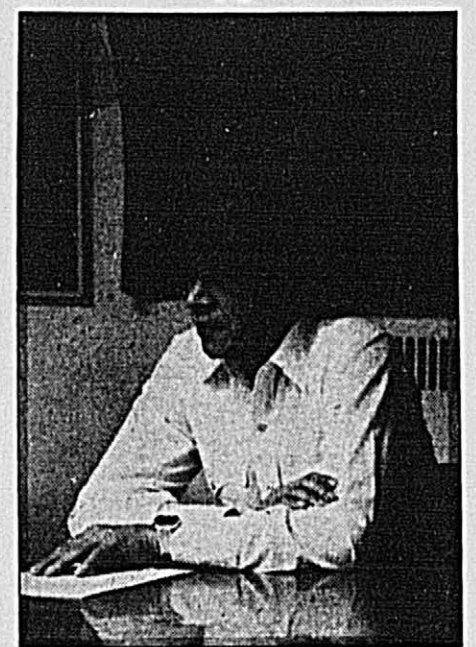
"The federal government has always been setting us up to make us look unreasonable," said Ominayak. "Mr. Fulton spent a lot of time with us... he kept it honest and on track."

Since the presentation of the Fulton report, William McKnight has become Indian Affairs Minister. He has appointed another negotiator, lawyer Brian Malone. "They shuffled the cabinet and so when a new minister comes in he has to learn everything all over again. The whole idea of shuffling the cabinet is part of the waiting game," said Wright-McLeod.

The 'waiting game' as Wright-McLeod calls it, "is an example of the apathetic drive for the government to make any settlement with Indian nations. The government has all the time — Indian people have only so long."

Ominayak agrees. "I think we're racing against time — the writing's on the wall and the other side knows it."

For the government, it is a question of control. "The Alberta government feels threatened by the Natives," said O'Reilly. "It was only made a province in 1905 and it only got control over its



Lubicon Cree Chief Ominayak

lands and resources in 1930. It's a struggle for power and resources."

"It's clear that Canada is a coward because it won't face up to Alberta and say right and justice must be done," he added.

The Canadian justice system is failing the Lubicon Cree and they know it.

"I think the Lubicon aren't relying on continued on page 17

Québec

Anthropology lends support

by Andrew Fischer

The McGill Anthropology Department voted unanimously to support the Lubicon Lake band's call for a boycott of the Calgary Olympics last Wednesday.

The decision came after Professor Bruce Trigger resigned from his post as Honorary Curator of the McCord museum in protest of the museum's decision to send native artifacts to the Glenbow museum in Calgary.

"Anthropology is keenly aware of the consequences for a small-scale traditional society whose land rights have been consistently ignored and overruled," said Professor Colin Scott, who drafted the resolution. "There is no lack of evidence that the multinationals, the government, and the legal system go into these areas and refuse to take account of these rights. The consequences are tragic."

"Social scientists, since they are aware of this process of injustice, have a responsibility to make their voices heard and the issues public," he said.

The resolution demands that the McCord museum be censured by the McGill Museums and Collections Committee for its decision to send artifacts from its collection to the Glenbow for its exhibit, "The Spirit Sings".

"An important point about the department's interest in this issue is that we have had good relations with the Native people and we would not want to jeopardize that relationship," said Scott.

"There is a substantial list of departments whose research is dependent on the cooperation of the Native people.

We have to earn this cooperation... Only the Native People have the right to define their own interests. We should go along with these initiatives and support them," he said.

The Lubicon have the support of Native groups across Canada, including the Indian Association of Alberta, the Métis Association of Alberta, the Assembly of First Nations, the Native Council of Canada and the United Native Nations.

The Northern Cree of Québec have given material support in the Lubicon legal battle. The Mohawk nation in Kahnawake, just south of Montréal, hosted the Lubicon Band Chief Ominayak and will be demonstrating to protest the passage of the Olympic torch through their reserve in December.

Native and non-Native students at McGill are starting to mobilize in support of the struggle. "I would like to see everyone come together, Natives and non-Natives, and more impact from the students themselves of some kind could be made," said Yvonne Bush, a Native student at McGill. Bush and several other students are circulating a petition and starting up a Native Peoples' support committee.

Museums and Politics

McCord Director General Marcel Caya defended the museum's position. "I think that if the roles were reversed, the Anthropology department would find itself in the same position as the museum. If the Lubicon had asked them to stop research immediately, I think the Anthropology department

continued on page 17

es to mid- the Lubicon

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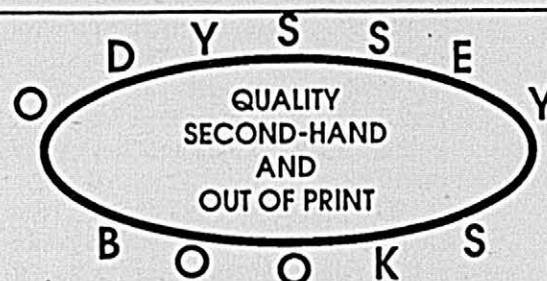
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Nominations to and applications for, as well as comments about the position are invited. These should be addressed to: Dr. S.O. Freedman, Vice-Principal (Academic), James Administration Building, prior to December 15, 1987.



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Nicaragua and the MISKITO

by Jamie Kneen

Although some 50,000 Nicaraguans died in the struggle to overthrow the regime of Anastasio Somoza in 1979, the revolution hardly touched Nicaragua's Atlantic coast and its Native residents.

For years, the coastal area was virtually ignored by the Somoza dictatorship. When the Sandinistas began to implement their ten-year-old platform of integrating the Atlantic coast into the national political and economic system, they were met with attitudes ranging from indifference to hostility from the Miskito, Sumu and Rama nations.

The armed conflict in Nicaragua's Atlantic region has been going on since 1981, when the Native population took up arms to defend their rights. The North American media has given wide coverage to reports of Sandinista atrocities committed against Native peoples—primarily the Miskito nation, but also the Sumo and Rama nations—but actual details of circumstances are scarce.

Since 1980, the United States has openly supported the contras, mostly through CIA-funding groups such as the FDN and the UNO, composed largely of ex-Somoza national guard. But the CIA has also been fairly successful at mobilizing the Native people as contras—until recently.

The CIA is losing its grip on Nicaragua's Natives.

Despite long-standing antagonism between the FSLN and the Native nations, and a lot of external manipulation, an end is now in sight. *Latin American Connexions* and the *Globe and Mail*, reported that Brooklyn Rivera, a key leader of the Native Contra forces, intended to seek an end to hostilities. On Oct. 8, another native guerilla commander, Uriel Vanegas signed a peace pact with the Nicaraguan government. His 400 troops will be allowed to keep their weapons to defend their communities.

When the Sandinistas took power in 1979, young Native leaders saw an opportunity to recover their

long-lost land rights and political autonomy. But the Sandinistas planned to integrate the region into the rest of the country.

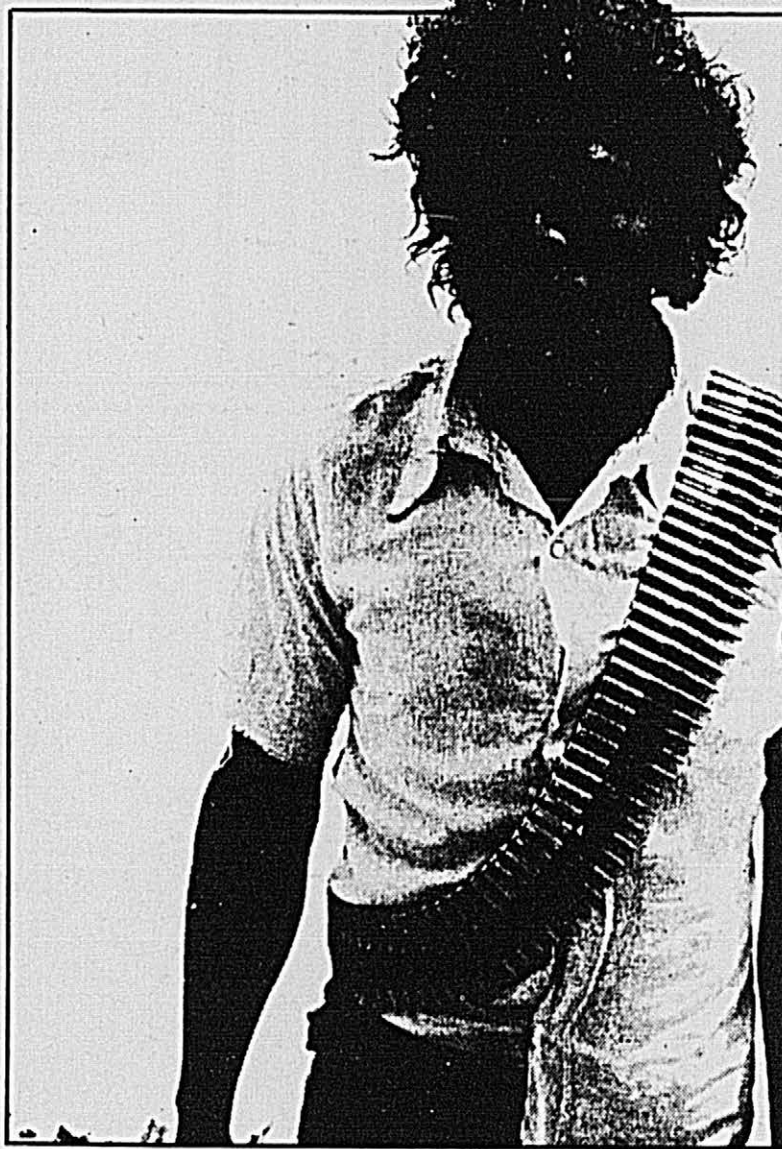
Faced with Native demands for separate recognition outside of the national mass organizations, the FSLN negotiated the dissolution of ALPROMISU and the simultaneous formation of MISURATA, giving the latter logistical support and a seat on the National Council of State, a quasi-legislative body.

The government commissioned MISURATA to prepare a study of Native land claims and titles. However, instead of an analysis of land titles from the colonial period, MISURATA submitted a blanket claim for 38 per cent of the national territory, including vital mining districts. The FSLN interpreted this as a separatist stance and arrested the entire leadership (33 people) in February 1981.

Immediately prior to this, Sandinista soldiers had tried to arrest several Miskito leaders at the closing ceremony of the English/Miskito literacy program. A fight broke out and eight people were killed, four Miskito and four soldiers. MISURATA was banished by the FSLN later in 1981. All were released within two weeks, except Steadman Fagoth, the main leader. The Ministry of the Interior released Fagoth after making public Somoza government documents which showed him to be a government informer.

Fagoth fled to Honduras and set up MISURA, which was integrated almost immediately into the National Democratic Force (FDN). Fagoth broadcasted tirades against the "Sandino-communists" into Nicaragua on the CIA-supplied radio station 'September 15th'. Several thousand Miskito soon joined Fagoth in Honduras and began armed attacks against Sandinista outposts. MISURA's first major offensive came in December 1981, with attacks on Miskito border communities. Several Sandinista soldiers were killed. The FSLN retaliated by killing a number of Miskito non-combatants.

MISURA was cruellest towards Natives who "collaborated" with



A Miskito contra

the Sandinistas. The *Regina News* reported in 1982 that Myma Cunningham, the only Miskito doctor, and Regina Lewis, a Miskito nurse were kidnapped and gang-raped by a squad of Fagoth's men who were singing religious hymns.

The Sandinistas ordered the evacuation of the border area in January 1982.

About half the Miskito and Sumu in the area were relocated further inland, the rest fled to Honduras where they settled in UNHCR camps. Relocated natives had their movement restricted. The FSLN also burned the Natives' abandoned villages to prevent the contras from making use of them. Despite cruel moves on the part of the Sandinistas, Miskito contras (MISURA) frequently kidnapped refugees and forced them into combat.

MISURA soon became closely integrated into the FDN, leading to more sophisticated attacks. Large numbers of government troops, mostly *Mestizo* from the Pacific region, moved into Mosquitia to secure the area.

Problems soon developed. At the end of 1982, MISURA split. Brooklyn Rivera, who had been second in command of MISURASATA, went to Costa Rica with Eden Pastora's contra group, ARDE. Rivera resurrected the name MISURASATA for his group and denounced MISURA's Fagoth, calling him "psychotic" and accusing him of having allied himself with "the dirtiest, most assassinating right-wing elements of the Honduran army... choosing

the dirtiest Somozaists expelled from the FDN for thievery and murder as his protective godfathers."

The Sandinistas abandoned their plans to integrate the Atlantic coast in an effort to bring peace to the region. The government declared a general amnesty in December 1983, releasing 304 Miskito prisoners. The amnesty produced more tension within the Native organizations. MISURA accused several of the released prisoners of collaborating with the Sandinistas, even killing one of them.

In 1984, the government set up MISATAN as a negotiating forum between the FSLN and the Natives. At this point there were three different Native organizations: MISURA, MISURASATA and MISATAN. They espoused quite different positions. Fagoth's MISURA, under heavy CIA influence, wanted to overthrow the Sandinistas. Rivera's MISURASATA was quite prepared to bargain, but on the basis of almost complete autonomy for the Miskito. MISATAN ignored autonomy and put a high priority on reuniting Miskito families separated by the struggle.

Despite concerted attempts to prevent MISURASATA from negotiating with the FSLN, including a CIA attempt to bribe Rivera into breaking off discussion, talks between the FSLN and the two Native groups continued through 1984 and into spring of 1985. However, the FSLN eventually rejected MISURASATA's demands, which

continued on page 17

Atlantic coast

Bleak and inhospitable, Nicaragua's Atlantic coast has played host to British pirates, U.S. marines and Anastasio Somoza's lumber industry since Christopher Columbus discovered it in 1502. It rains for almost ten months a year and the terrain is rough, savannah, jungle and swampland. It is also the home of Nicaragua's Native population.

There are three distinct indigenous groups in the Atlantic Coast region, although American Native Leader Bill Means estimates that 80 per cent of Nicaraguans have more than one quarter Native blood and would be considered 'Indian' under U.S. law. There are 80,000 Miskito, including a few thousand now living in Honduras, about 8,000 Sumu, and 800 Ramas. There are also two Black groups, the Creoles, descended from African slaves brought to Nicaragua by the British, and the Garifuna, of mixed Black and Native descent, numbering about 1500. Each Native nation speaks its own language while the Creoles speak English as well as Spanish. About 150,000 *Mestizos* of Spanish and Native descent also live in the region. *Mestizos* are also the majority in Nicaragua's total population of 3 million. The *Mestizos* are Spanish speaking.

Nicaragua was first claimed by Spain, although the conquistadores left the Atlantic coast alone because of the sparse population, harsh climate and lack of minerals.

The British, however, set up small enclaves along the Atlantic coast. This region later became a haven for British pirates attacking Spanish shipping in the Caribbean in the 16th and 17th centuries.

Instead of following the pattern of invasion and subjugation, the British began to trade with the Miskito and enlisted their support in harassing the Spanish. Eventually, the Atlantic coast economy shifted its emphasis from hunting and fishing to trade with the British. The British gave the Natives limited autonomy, appointing a figurehead Miskito king and allowing some form of self-government.

Soon after Nicaragua became independent from Spain in 1822, the British, under pressure from the U.S., began to withdraw from the region. In 1843, Mosquitia, the northern part of the Atlantic Region, was established as a British protectorate. In 1860, the Treaty of Managua established Mosquitia as an indigenous reserve under Nicaraguan tutelage.

The reserve was incorporated into the Nicaraguan nation in the 1890's, a move that was bitterly opposed by the Miskito, who saw the Spanish-speaking Nicaraguans as their enemy. This antipathy had its roots in the Miskito allegiance to the British, as well as Spanish treatment of Pacific region Natives.

At the beginning of the 20th century, the United States' exploitation of the Atlantic region began in earnest. Timber, mining and banana

Acronym guide

Numerous organizations have been formed during the course of the eight year contra war. A short explanation of the acronyms used in this article follows:

MISURASATA: "Miskito, Sumo, Rama and Sandinistas Together," formed in 1980 by Native leaders and FSLN leadership to represent Atlantic coast Natives within the Nicaraguan government. Banished in 1981. Also the name of Brooklyn Rivera's faction of MISURA, created in 1982.

MISURA: In 1981, Steadman Fagoth, one of the original leaders of MISURASATA formed this guerrilla group which collaborated with the CIA, after being released by the Sandinistas.

UNO: United Opposition of Nicaragua, Contra umbrella group.

ALPROMISU: Native guerrilla group formed in the late 1960s against Somoza's regime.

Somocist national guard, based in Honduras.

ARDE: Costa Rican-based contra group led by Eden Pastora, now out of favour with the CIA.

FSLN: Frente Sandinista de Liberación Nacional, the Sandinistas.

KISAN: Native Contra group, formed in 1985 by the CIA and the FDN from remnants of MISURA. KISAN split up soon after being formed.

MISATAN: Native political groups set up in 1984 by the FSLN as an intermediary between Native contras and the government.

UNO: United Opposition of Nicaragua, Contra umbrella group.

ALPROMISU: Native guerrilla group formed in the late 1960s against Somoza's regime.

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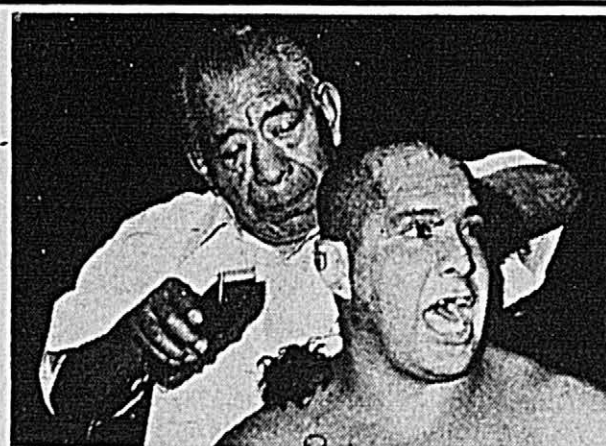
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Armenia

Destroying the memory of the Armenians

by Nubar Goudsouzian



A mound of skulls of the murdered and starved Armenians in Dier el Zor gathered from the desert at the end of World War II

Father Yergatian, an Armenian priest, was arrested in 1980 for carrying a map of Armenia in Turkey. Last year, he was released from prison after a six year incarceration.

In a country where the teaching of Armenian history, and expression of Armenian culture (even in Armenian schools) is expressly forbidden, this arrest did not come as a surprise.

Today in Turkey, ethnocide has taken over where genocide left off in 1923. All Armenian monuments and churches, the markers of Armenian civilization, are being destroyed in an attempt to convince the world that Armenians never inhabited the areas now inside Turkish borders.

Adolf Hitler explained his decision to massacre six million people to his subordinates, saying, "After all, who today remembers the Armenians?"

American and NATO interests in Turkey have made it extremely difficult for Armenians to have their cases heard in recent years. But there have been a few successes. The Permanent People's Tribunal, a non-governmental judicial body based in Paris, rendered its verdict in 1985. It found Turkey

responsible for the planned massacre of the Armenians.

In response to mounting public pressure, the European Parliament held a debate on June 18, 1987. The Parliament denied Turkey the right to enter the European Common Market unless it assumed responsibility for its actions.

In Turkish history books, it is written that it is the Armenians who massacred the Turks. The only glimmer of reality in this is that the rotting corpses of 1.5 million Armenians polluted the water supply, poisoning many Turks.

The Turkish government has interfered in the erection of monuments honouring the Armenian dead in many countries including France, The United States, and Canada over the past twenty years. In addition, Turkey has exerted pressure on journalists and newspapers to use the word "alleged" when writing about the Armenian genocide.

"Diplomatic interference curtails the right of Armenians to commemorate genocide anniversaries and to demonstrate peacefully in the U.S., the USSR, France, Iran and Canada.

The massacres of 1915-23 were not just a spontaneous occurrence, but rather the culmination of the repressive policies the Ottoman government had towards its Christian subjects (Armenians, Greeks, Assyrians, and others) since the seventeenth century.

On the 24th of April 1915, 300 prominent Armenian leaders, writers and intellectuals were rounded up and killed. The first genocide of the Twentieth Century had begun.

The operation began when the Armenian soldiers in the Ottoman army were disarmed, taken to secluded spots and shot. In the villages the men were separated, taken a few kilometers away and shot. The authorities forced the women,

conversations with me, they made no particular attempt to conceal this fact."

A German nurse wrote, "For a whole month corpses were observed floating down the river Euphrates nearly every day, often in batches of from two to six bound together. The male corpses are in many cases hideously mutilated, the female corpses are ripped open..."

"The arrangements made to transport these people to the desert did not include feeding them. On the contrary, it is clear that it is a government principle to allow them to die of hunger," wrote an eyewitness.

A German employee of the Baghdad railway wrote, "One

By 1917, of the roughly 2-2.5 million Armenians that had lived in Turkey 1.5 million had perished. Many of the survivors were dispersed among the friendly Arab nations. A few stayed in the Caucasus region and fought for the creation of an independent Armenia in 1918.

Armenia's right to exist was recognized by the League of Nations and its autonomy was guaranteed by the world powers at the signing of the Treaty of Sevres in 1920.

Even so, on November 29, 1920, Armenia was annexed to the USSR. Today Armenia exists as the smallest of the fifteen republics in the USSR, covering an area one tenth of historical boundaries.

The Armenians today have but two demands. First, that Turkey recognizes its responsibility in the

... Down Under

continued from page 7

"For over 40,000 years Aborigines and Torres Strait Islanders have had their own way of teaching. They maintained an equal share of responsibility among group members, which has reinforced our cultural traditions and heritage.

"White society brought with it a system of learning that reinforces its own cultural traditions. We resisted attempts to institutionalize our children—our tribal elders feared that schools were destroying Aboriginal values, while our children recognized the irrelevance of the curriculum to their needs."

"Aboriginal teaching, by action and experience, through the spoken not the written word, through the person to person contact, was adequate and efficient. We didn't

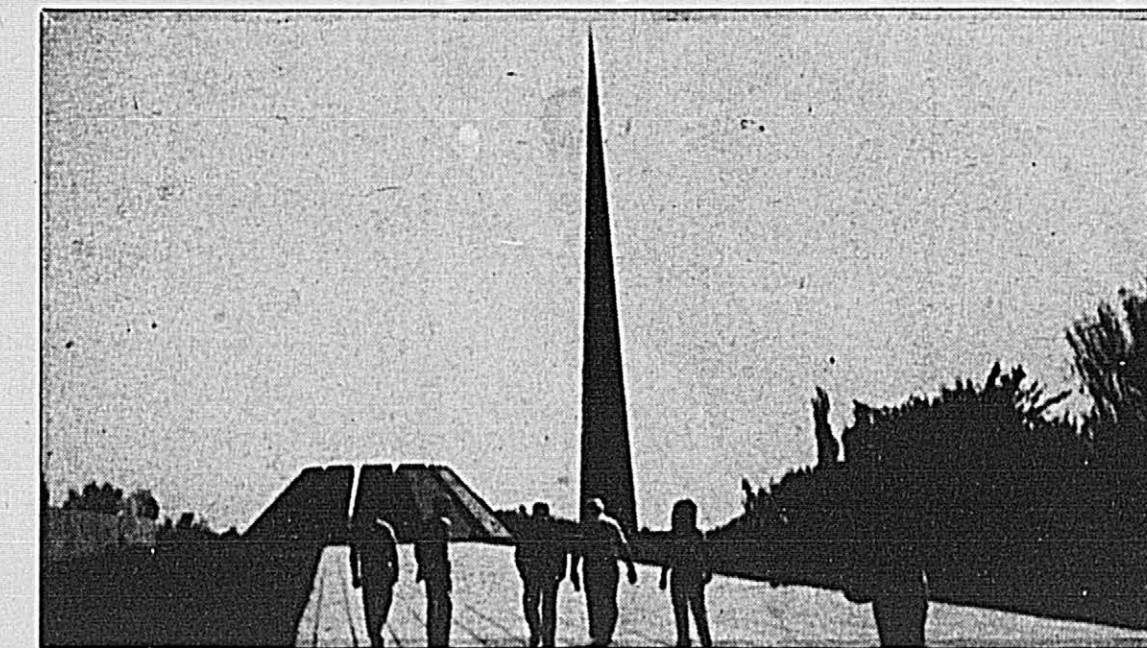
teach through an impersonal and uncaring stranger, and were not enclosed in a strange and hostile school building. Aboriginal reserves were seen as the solution to the Aboriginal "problem"—

"In response to the "problem,"

successive Australian governments have instituted and upheld "protection" agencies which, are reinforced by "racist laws to regulate every aspect of our lives," they wrote.

For the Aborigines, the 20th century has been a struggle between assimilation and self-determination. Part of the struggle has been reclaiming their history through education.

(a source for this article: *The Meeting Tree, Black Books, 1985.*)



Monument to the victims of the Armenian genocide in 1915, located in Soviet Armenia

children and elders to leave their homes and herded them into convoys. These convoys, under Ottoman guards, were then forced into death marches across the desert to the final destinations Aleppo, Syria.

Henry Morgenthau, US ambassador to the Ottoman Empire wrote, "When the Turkish authorities gave the orders for these deportations, they were merely giving the death warrant to the whole race, they understood this well, and in their

woman gave birth to twins; it was during the night. Next morning she had to go on again on foot, with her two babies on her back. After walking for two hours she collapsed. She had to leave her two children under a bush and was forced by the soldiers to continue the journey with the convoy."

An even more tragic fate awaited those who, by sheer willpower, managed to reach Syria. Thousands were herded into a large cave in Deir el Zor and burned alive.

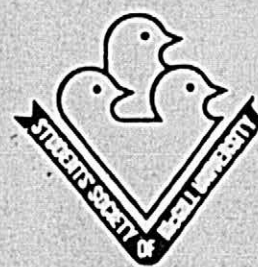
genocide of the Armenians. Second, that the historical lands of the Armenian people be returned to them.

Survivors and families of those who perished are frustrated as they must prove to the world what they have experienced firsthand. The Ernst Zundels of the world can be reassured that the denial of a genocide based on thousands of documents, countless survivors and witnesses, is possible, given perseverance and resources.

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...Midnight for the Lubicon

continued from page 10

sympathy and recognition of their rights by the courts, but the sense and understanding of the public," says O'Reilly. "We can't claim to be a just society and let what's happened to the Lubicon happen — it's hypocrisy... We don't necessarily get justice from the courts — but we will get it from the Canadian people."

The Lubicon have taken their case to the public through a boycott of the Calgary Olympic Games this winter. "We've got multinationals taking all our resources — these are the same people organizing the Calgary games... that's why we went ahead with the boycott," says Ominayak.

The band has focused their energy toward boycotting the Glenbow Museum's exhibit *The Spirit Sings*, featured during the games and sponsored by the Alberta government and Shell Oil, one of the companies drilling the disputed area.

Duncan Cameron, director of the Glenbow said in an interview on

CBC Sunday Morning Radio Program, "I don't believe in the politicization of museums."

Wright-McLeod does. "The whole cosmology of our spirituality is contained in those objects — for the museum to come along and say it isn't political is a bunch of bullshit."

While the Glenbow Museum may deny its political involvement, the Canadian government has taken a stand on the issue.

"The department of External Affairs has been supporting the Glenbow and is putting pressure on foreign museums to donate but many have joined the boycott in spite of this pressure," said McGill professor Bruce Trigger. He resigned as curator of the McCord Museum at McGill after the board of directors decided not to boycott the exhibit.

The Lubicon Cree have taken their case to the United Nations human rights committee. In July 1987 the committee decided that "the State party [Canada]... (must) take interim measures to avoid irreparable damage to Chief

Ominayak and other members of the Lubicon Lake band."

"The U.N. gave a stern warning to Canada that it can no longer push Native issues under the carpet," said O'Reilly. "The U.N. told Canada to take immediate measures — Canada, as usual did nothing."

The future of the Lubicon Cree still remains uncertain. "We're all at a crossroad when we look at what technology has done and continues to do without thought, heart or soul," said Wright-McLeod.

"There isn't one indigenous person on the earth that isn't facing dramatic changes created by people who make changes but don't feel they have to answer to them," he says.

For Ominayak, "The future's hard to predict — it depends on the amount of pressure. You can't let up. One of the reasons I'm still in it is because I have 100 per cent support from my people. I never hear at any of our community meetings to give up — it's full steam ahead."

"It's going to take real confrontation and it's leading up to that."

Various bands have already made a commitment to support us — if we're going to go, we want to go down fighting."

Still, he maintains that public pressure is perhaps their strongest ally. "Any kind of support we can get is very important because that's what we're dependent upon — it's the only thing that's keeping them off our back."

But the Lubicon Cree's most dangerous enemy, next to the governments, the courts and the oil companies, is time. Said Ominayak, "If it takes too much longer our people are going to lose even if we win."

Help support the Lubicon Cree. Write the following and tell them what you think —

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Don Getty
Premier of Alberta
Alberta Provincial Legislature
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Shell Canada Ltd.
400 4th Avenue SW
Calgary, Alberta

Chief Executive Officer
Petro Canada Explorations, Inc.
407 2nd St. SW
Calgary, Alberta

... Honduras

continued from page 13

included complete military withdrawal from the region.

In mid-1985 the FDN and the CIA tried to reunite all the Miskito factions into KISAN, a new group under FDN command. Instead of unity, MISURA split into four groups. One, under Eduardo Pantin signed a ceasefire with the FSLN and returned to their communities (despite Pantin's mysterious death two weeks after signing the agreement). MISURASATA tried to distance itself politically from the Contras and the CIA.

Early this year, the CIA created yet another guerrilla organization. FAUCAN brought together elements of KISAN still under its control and the remnants of MISURA.

According to the latest issue of *Akwesasne Notes*, the CIA's attempts to maintain control over the

native fighters have led the Honduran Contras to brutalize and imprison Native men, even forcibly conscripting people from UNCHR refugee camps.

At the same time, the Nicaraguan government was making more moves towards Native self-government. While not offering complete autonomy, it proposed extensive Native control of the resources and governments of the Atlantic region, allowing for the participation of the Black and *Mestizo* populations as well.

The proposals have been well received. As many as 400 Native Contras will return to their communities. They will keep their arms, to patrol their communities, and will be required to participate in the negotiation of further autonomy legislation. Somewhere between 400 and 1000 Miskito remain at war with the government.

... Miskito

continued from page 13

cultivation were the main objects of American interest. This pattern continued until the late 1960s, with the U.S.-installed Somoza dictatorship granting U.S. corporations even more concessions.

However, at the end of the 1960s

most U.S. companies pulled out, leaving Nicaragua to Somoza's own enterprises. Many Miskito, employed as day labourers on American-owned plantations, returned to subsistence hunting, farming and fishing. The first Miskito guerrilla organization, ALPROMISU, arose as a response to the territorial depredations of Somoza's lumber consortium, INFONAC.

For the most part, Somoza's attitude towards the Atlantic coast was one of neglect, and most of the Atlantic population did not see him as a ruthless dictator. Moravian missionaries propagated a basic fear of communism as part of their successful conversion efforts, which began in the 1800's. Other than this, the area was virtually ignored, except when the U.S. used it as an operations base for the Bay of Pigs invasion in 1961, as well as the 1965 invasion of the Dominican Republic.

The Atlantic people's traditional distrust of Spaniards, including Spanish-speaking Nicaraguans, combined with their fear of communism and revolution were to produce feelings of ambivalence towards the Sandinista revolution in 1979.



... McGill support for Lubicons

continued from page 11

Lubicon legal battle. The Mohawk nation in Kahnawake, just south of Montréal, hosted the Lubicon Band Chief Ominayak and will be demonstrating to protest the passage of the Olympic torch through their reserve in December.

Native and non-Native students at McGill are starting to mobilize in support of the struggle. "I would like to see everyone come together, Natives and non-Natives, and more impact from the students themselves of some kind could be made," said Yvonne Bush, a Native student at McGill. Bush and several other students are circulating a petition and starting up a Native Peoples' support committee.

McCord Director General Marcel Caya defended the museum's position. "I think that if the roles were

reversed, the Anthropology department would find itself in the same position as the museum. If the Lubicon had asked them to stop research immediately, I think the Anthropology department would also find itself making all sorts of reasons why they should act against this demand."

"I am sympathetic to those in the Anthropology department but they have no right to tell us what to do," he added.

"The museum is a cultural sphere and should not be involved in politics. If museums are involved in political issues," Caya said, "They will never do anything. If they wanted to make an effective boycott, they should boycott Shell. Boycotting the McCord museum is like shooting oneself in the foot. There is nothing to gain by involv-

ing political issues in cultural events."

Scott disagreed: "As a trained social scientist it is naive to consider that the use of cultural materials in such an exhibition could ever be politically neutral."

"Whether you like it or not, there are political consequences, not just to the Lubicon, but to all Native people, on a local, national and even international level. These consequences are not in their interests and one should not kid one's self that it is not political."

"A nation state mixing sports with their politics is not at all the same thing as whether the Canadian nation state should be allowed to use someone else's tradition to celebrate its own national identity while blatantly ignoring the rights and welfare of Indian People whose

pasts they're busy glorifying," said Scott.

"It is hypocrisy that the government and cultural institutions glorify the cultural past while taking no measures and frequently conspiring against the effort of native people to continue their culture in the present."

"We feel support for this kind of boycott is politically consequential or else we wouldn't do it," he said. "The governments of Alberta and Canada are embarrassed when the international spotlight is put on the circumstances of oppressed native people."

"In essence, whether the support works or not, what is important is that Canadians and others gain knowledge of a very sad situation that exists in our very midst," said Scott.



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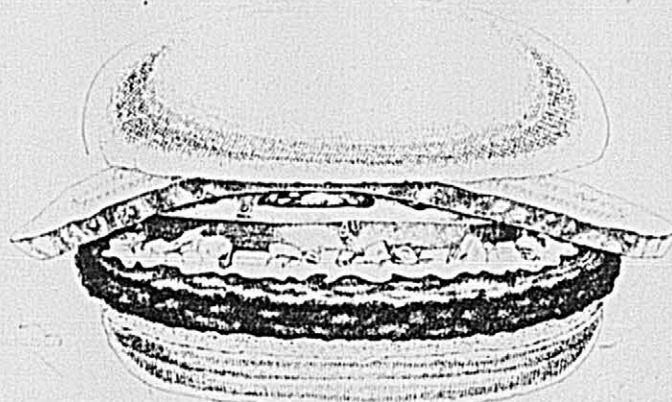


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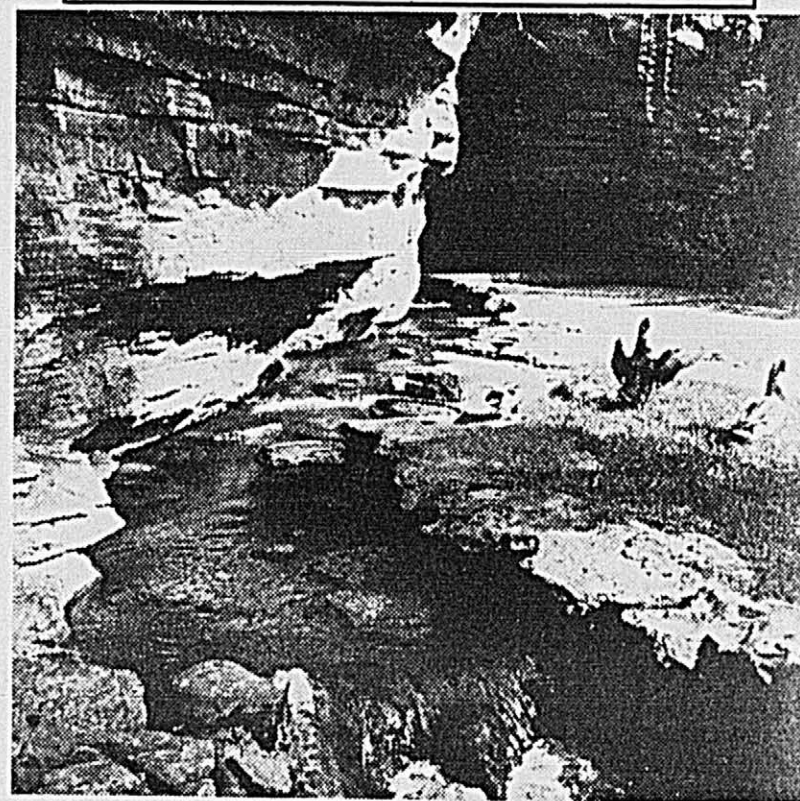


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Wordprocessing IBM PC, thesis, term papers, CVs, letters done with letter quality printer. Call anytime 989-9628.

356 — SERVICES OFFERED

Math anxiety: Doing okay in school but dreading your stats requirement next semester? 3 session workshop with student counsellor and stats professor, starting November 20, 12-1. Sign-up 398-3601.

Willing males and females needed for student haircuts. Supervised by professionals. Wednesdays, 5pm. Cut \$8, perms & colour \$15. Call for appointments, 849-9231. Estetica 2175 Crescent.

Undergraduate Societies and their reps — isn't it time for you to order your personalized sweat-shirts, ski hats, T-shirts & now - rugby shirts? Quality service. Call Brahm at 626-4299.

Ticket to the Universe: Tarot readings - cheap, insightful and fun! Lauren at 487-2009.

361 — ARTICLES FOR SALE

Silver/white fox 3/4 length jacket, twice-worn, value \$1,000; selling \$800. Size 9-12, classic design, insured. Call 325-2626 after 7:00pm.

Furniture for sale: single bed, beige carpet 9' x 6', ladies' bike, best offer. Phone Laura 937-7544, 937-6727.

3 return airplane tickets for sale. Montreal to Fredericton, NB. 2 for Dec 24 to Jan 1, 1 for Dec 24 to Jan 5. Call 521-9225 evenings.

Fox sale, petite sizes: fashionable clothing, three fur coats: raccoon \$1000, beaver \$850, suede with fox \$450 and jade necklace \$300. Westmount 934-5452 7 to 9 pm.

Apartment sale: moving — must sell everything. Ikea furniture in new condition - sofa bed, table w/ 4 chairs, bookcase, lamp, chest drawers, bed, stereo, curtains, 10-speed [new] best offer takes 933-8126.

Psychology rugby shirts with official McGill crest & Psych Dept. embroidered on. Heavy weight cotton! Only \$34. Call 398-9262 for orders & info.

372 — LOST & FOUND

LOST — Watch Wednesday Oct 28, Peel Pub or Doug Pub. Digital Seiko. Great sentimental value, reward. Call Paul 848-0866 [Midnight Oil].

FOUND — on bus from Québec City: one pair off-white gloves with cable. Call Laura 849-4685.

LOST — ring - "X" college insignia - 1985 - lost McGill campus area - Oct 31, 1987 - reward. 939-0683 - great sentimental value.

LOST — black leather wallet Nov 11 at ski sale,

around 7pm, please return. No questions asked. Call Jeff 487-6981/487-3439 or 878-1065.

374 — PERSONAL

McGill Nightline... listening, information, and referrals... till the wee hours of the morning. 7 days-a-week. 6pm till 3am. 398-6246.

If Information's what you need — like a pizza number if you want some feed — someone to listen to you little heart bleed — Nightline 398-6246!

1. Passionate. 2. Come to the Passionate Pink Pub at Gertrude's Pub, Thursday night, November 19th.

Male student, 26, seeks same. Must be tall, slim, very attractive, non-effeminate, basically hetero, photo appreciated. C.P. 602, Succ K, Mt, H1N 3R2.

If you saw two men removing furniture from 3660 Peel between Dr Penfield & Pine, Sunday or Monday Nov 8 or 9, please contact the police, 280-2225; case # 25-871111-055. Items stolen include 1 organ/tan chair.

Wanted: one hot stud male cat (seriously). Venus, pure white goddess feline wishes to experience the joy of birth. No humans, please. Ph: 849-5998.

Gay or Lesbian? Need to talk? Peer counselling offered Mondays, Tuesdays, Wednesdays and Thursdays from 7 to 10pm, in Union 417 or call 398-6822.

Straight looking student, 23, 150lbs, 5'10", attractive athletic type, would like to meet a young cute and decent student weightlifting partner for work-outs at McGill's new weight room, Box 282 Station B, Mt, H3B 3J7.

383 — LESSONS OFFERED

LSAT/GMAT prep courses for Dec 12 LSAT, classes Nov 26, 28, 29; Jan 23 GMAT, classes Jan 2, 3. [416]-PREP, 1-800-387-1262. We offer courses in Toronto, Ottawa and Montreal. *A full day session.

Guitar lessons: classical, jazz, folk, rock. All ages, all levels. Ross Machver 481-4952.

385 — NOTICES

Great oranges and grapefruit from Indian River, Fla.: Help McGill Women's Rugby Club tour England and Wales. Oranges: 20lbs for \$15 [24-32 oranges] / 40lbs for \$27 [48-64 oranges]. Grapefruit: 20lbs for \$13 [20 grapefruit] / 40lbs for \$21 [40 grapefruit]. Call 398-9059 until November 18.

Mordechai Vanunu — Israeli traitor or anti-nuclear peace hero — a lecture by Meir Vanunu at Concordia, November 18, 20h15, Hall Building room 435, admission \$2.

International [and Canadian] students! You are cordially invited to attend a "pot-luck" dinner and social evening, Friday, November 20 at 6:30pm in Convocation Hall of Diocesan College, 3473 University [sponsored by McGill Christian Fellowship] info: 341-5803.

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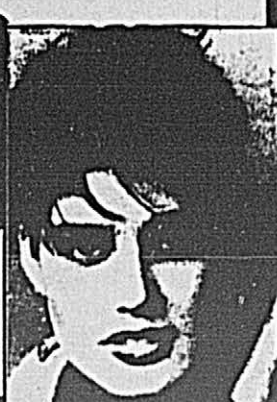
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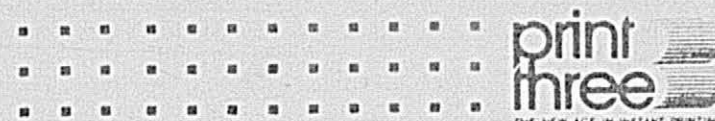


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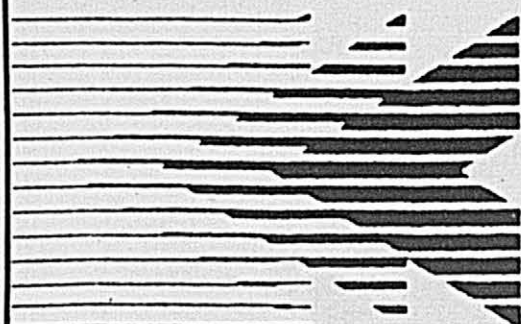
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